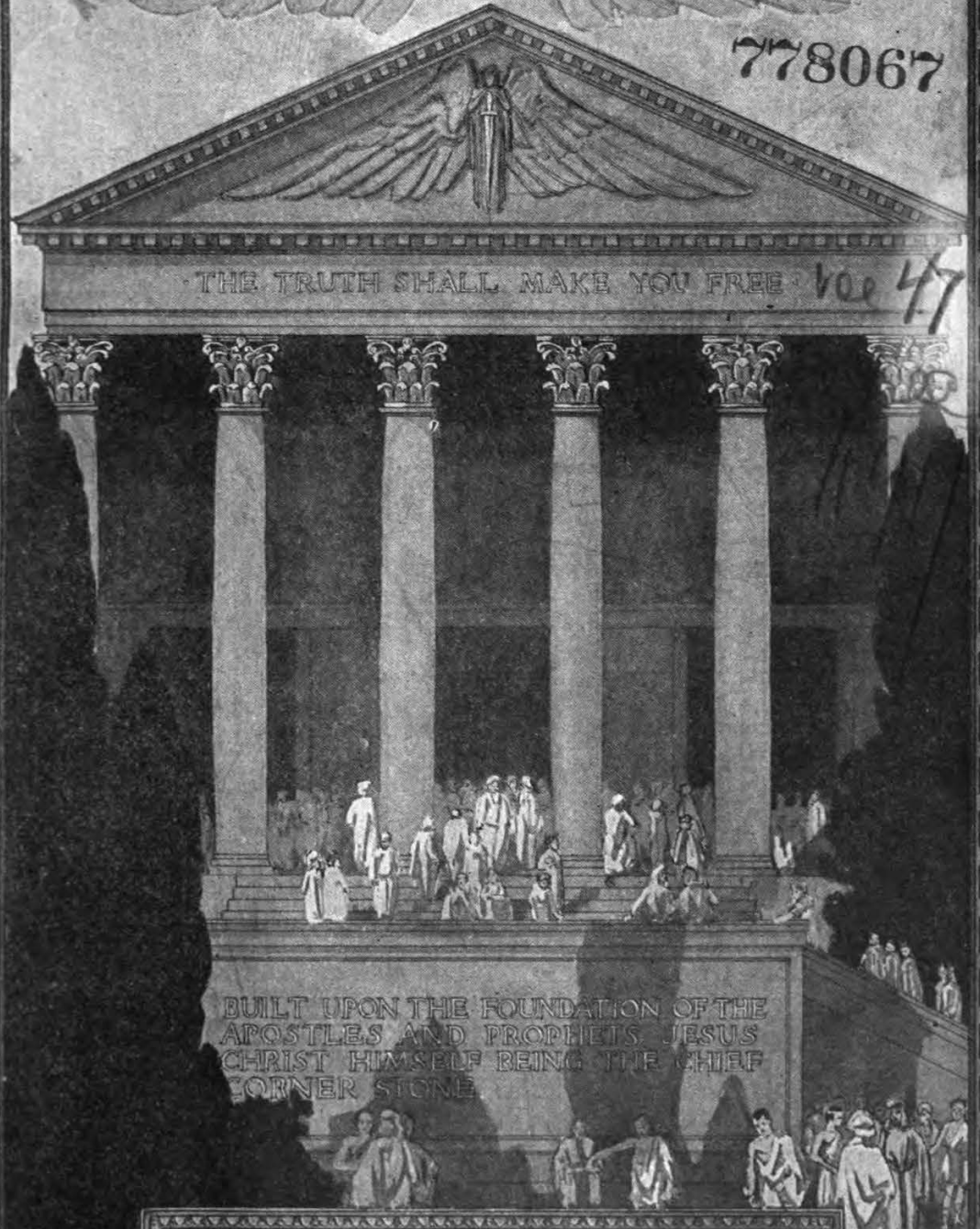
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Vol 47

JULY 1917

UNITY SCHOOL OF CHRISTIANITY, 913-925 Tracy Ave., Kansas City

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CONTENTS

The Law of the Sabbath, *Edna L. Carter* 1

Regeneration Through Quickening the Disciples 10
Ida M. Mingle

Dreams, Visions, Facts, *Charles Fillmore* 19

Was Jesus Poor? (poem), *Etta D. Gant* 27

The Study 28

Praise As a Creative Principle 29

Questions and Answers 32

Overcoming, *A. W. Rolker* 34

Sunday Lessons 41

Review 41

The Spiritual Mentality Advanced 42

The Realization of Omnipresence 44

Mind and Body Re-united 47

Healing Lesson 49

Society of Silent Unity 53

Class Thought and Prosperity Thought 53

Thoughts for Daily Meditation 54

Extracts from Letters 54

The Signs that Follow 65

Publishers' Department 79

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VOL. 47 KANSAS CITY, MO., JULY, 1917 No. 1

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THE LAW OF THE SABBATH

EDNA L. CARTER

THE Mosaic law of the Sabbath is vitally important because of its relation to the rest promised to the people of God. The law required that every seventh day should be set apart for rest and worship. Every seventh year was a Sabbath year of rest for the land. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land" (Lev. 25:3, 4, 5).

Seven times seven years, or seven Sabbaths of years, were followed by a full Sabbath year called the jubilee. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." The twenty-fifth chapter of Leviticus gives the interesting details of the jubilee. It was a time of restitution and beautifully symbolizes the great "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

The jubilee is one of the most interesting types of the Bible and especially so now, when both the prophetic Word and the evidences everywhere in the world indicate that we are entering into the world's great jubilee, its day of ad-

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justment, its "times of restitution." The work of reconstruction has already begun and the watchers are rejoicing because they know the signs and they see their redemption drawing nigh. As the disorder which accompanies remodeling of a house is taken as a matter of course, so the apparent destruction now going on in the reconstruction of the world's life and affairs should be accepted philosophically. The old order is giving place to the new; the world's jubilee is at hand. If the Sabbath law had been kept, so much restoration and readjustment would not now be needed, and the blessings of the jubilee would sooner be manifest.

The great cry for freedom which distinguishes this age is the response to the jubilee trumpet's proclamation of liberty. But there is the very common error abroad that, to be free, one must not be under any law. Out of this idea of freedom has come a very general disregard for the law of the Sabbath, although Jesus taught that not one jot or one tittle should pass from the law until all was fulfilled. He said that he had not come to destroy the law but to fulfill it. The race fulfillment of the Sabbath law is to come in the great Sabbath of the earth when all people shall know the law and enter into rest.

The Israelites are a type people. For their disregard of the Sabbath, their land has long lain desolate because the law could not be broken and the land must have its rest. It is impossible to quote here all that is written about this phase of the Sabbath law, but a hint is given in II Chronicles 36:21. After telling of Israel's disobedience and consequent captivity, the writer of Chronicles adds that their dispersion came "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."

"The promise to Israel is that, when the law of the Sabbath has been fulfilled, their land shall become "like the garden of Eden" (Ezek. 36:35), and that they shall return to it and enjoy it forever. This promise is repeated again and again, and as it is to be fulfilled in the type, so

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will it be in the race, and the whole earth shall blossom and bring forth abundantly in beauty and glory for its redeemed people.

Every truth, every law, has a twofold fulfillment in the race; that is, in the mass and in the individual. We have been considering the mass fulfillment of the Sabbath law; now we turn to study the individual in his relation to this law. How shall a man enter into rest?

The first requisite of rest is freedom and, as suggested above, freedom is not license, but the result of conformity to law. Everything has its law; to find that law and keep it is freedom, rest. This is the individual keeping of the law of the Sabbath.

David voiced one of the mortal ideas of rest when he said, "Oh, that I had the wings of a dove! for then would I fly away and be at rest." But rest is not found by trying to run away from bondage and burdens; neither is it found in that other mortal way of looking for it in some material support, such as a bed or money. These are regarded as two of the great means of rest, although experience proves that they fail.

Since rest cannot be found in any material way, we must look further. We find it in one word—poise. How is it that our wonderful solar system and all the systems of the universe are sustained in perfect order, and suns and stars and planets keep on for ages in their unwearied course? Does the fact that man has more of consciousness give him cause for less endurance than other creations? Having the life and consciousness that he has should make him more the perfect expression of his Creator than are suns and stars. He should have all of their perfect order and harmony and in addition, mastery. He will have this mastery when he uses his freedom and chooses to obey law as the stars obey.

Job said of God, "He hangeth the earth upon nothing." It is a wonderful thing to find such a revelation in this ancient book.

Just as the earth has no material support and yet is sustained by the perfect orderly activity of universal forces, so

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the soul of man rests upon nothing. Its rest is in the adjustment and balancing of its forces. Man is not separate from the universe, but lives in and is a part of the same laws that govern the movement of the heavenly bodies. He therefore needs to know himself in his relation to the universe. The great currents of life and power that flow throughout the universe in such perfect order and harmony according to exact law, flow also through him, and he must learn not to resist them but to keep the same law they follow.

The invitation of Jesus, "Come unto me . . . and ye shall find rest to your souls," has in it this injunction, "Learn of me." The weary and heavy laden have something to learn; they cannot drift, hoping to find rest in death. They must go to school now, take the lessons and accept the discipline. To learn of Jesus is to study and apply the laws of life revealed in his sayings. Obedience to his words brings into consciousness relaxation and adjustment, two of the essential factors in the problem of rest. We may go through all of the commandments and sayings of Jesus and find in them the way out of strain and weariness into that eternal rest which comes with adjustment to eternal laws. Adjustment is the true method of relaxation. Mental effort to relax mind and body only increases the strain. All tension is produced by resistance to the Sabbath law of rest, although one may not know what it is that he resists.

Consider a few examples of the rest-giving law in Jesus' teachings. The burden of riches or of desire for riches goes with the keeping of "Lay not up for yourselves treasures upon earth." The strain of anxiety is relieved when the tired soul hears in faith "Be not anxious." The friction of life is removed by the law of love and forgiveness. The struggle with pride ceases with the acceptance of the Christ humility. Notice the connection between humility and rest. "Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls."

Jesus did not teach asceticism. To know that, we have only to read his promises of everlasting rest, of abun-

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dant life, of the fullness of joy, of the peace that passes understanding. All self-effort to grow in Spirit by afflicting the soul is fruitless and leads to bondage. Denial of self is necessary, but true self-denial is merely the putting away of selfishness. "No man is crowned except he strive lawfully." No soul finds rest by any other means than the law of the Sabbath, and the Sabbath should be a delight, a joy.

Because they have not kept the Sabbath law, many weary ones are tossing upon beds of sickness, trying to find rest for soul and body in some material way. They found the law irksome because they did not understand it. They loved their own way and their own pleasure rather than the great Sabbath law. Rest and healing may be found through the message of the Lord as given to Isaiah: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

When the Lord gave to Moses the Sabbath he said, "It is a sign between me and the children of Israel forever." This bears repeating: No one will ever find rest except in keeping this everlasting Sabbath covenant. The promise to those who do keep it is, "They shall ride upon the high places of the earth." They shall not plod along wearily day after day, but they shall ride; that is to say, they shall be carried by the high spiritual forces with which they have made union. But such blessing does not come until one has learned to love the law of the Sabbath. When the Sabbath becomes a delight, something new comes into life, and that new thing is enthusiasm. Lack of enthusiasm drags the soul and makes life heavy and hard. Three great things that make for rest are vision, enthusiasm and obedience. The vision of spiritual possibilities awakens enthusiasm, and out of these two comes the true spirit of obedience. In the actual work, wisdom and understanding, of course, have a part.

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The Bible associates the giving of the Sabbath with the work of creation. "In six days the Lord made heaven and earth and the seventh day he rested." If God rests, what is his rest? It is not to be supposed that he rested because he was tired. It is one thing to quit because of weariness and quite another to cease work because it is finished. When energy is spent in Law and Divine Order, positive activity ceases at just the right time, and this cessation, with the change of activity that follows, constitutes two of the conditions necessary to rest. Routine is wearisome. Men and women go on day after day, seven days in the week, three hundred and sixty-five days in the year, in utter disregard of the Sabbath law which requires cessation of labor and change. The Sabbath was given to man because he needs it. If the law of the Sabbath is so important that even the land becomes desolate when not allowed to enjoy its sabbaths, it is no wonder that men suffer desolation, soul-starvation, nervous prostration and all kinds of inharmony, when they follow their own way and ignore the law of rest. They try to make the earth yield its increase by material methods of enriching the starved, desolate, worn soil, and expect by the use of drugs and other material means to force the starved, tired soul and body to activity, when all that soil and soul and body need is their Sabbaths.

The wise in all ages have said that man should know himself, but nearly all study along that line has been confined to the experiences of his waking hours. It is not to be expected that correct and complete knowledge of man can be gained by studying two-thirds of his life while another third, vastly different from the other two, is not taken into consideration. Whether man is to learn to live in such harmony that he will not need sleep, is not the question here. He does sleep, and we must learn something about these hours of forgetfulness.

The Bible reveals many wonderful things about sleep. Elihu tells Job this great truth: "God speaketh once, yea, twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumber-

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ings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job 33:14-17).

Men are instructed in the night seasons and, furthermore, they are, by the necessity of sleep, compelled to let go of all conscious connection with the objective world for another purpose which, judging by the effects of lack of sleep, must be most important. Rest comes with sleep because, during that time, some necessary readjustment of forces takes place. Evidently, man could not live if there were not periods when he was required to withdraw from his material world and give his spiritual and creative forces opportunity to express in their own realm. Without daily readjustment he is not able to keep his balance. Men may reject God and refuse to commune with him during their waking hours, but they must get some form of communion with him in sleep. Without doubt, during slumber, the law of the Sabbath is operative, and this it is that gives rest and refreshing.

In the spiritual life it is found that days of rest come naturally. Wisdom prompts us to heed their call and not allow the demands of the material life to rob us of our Sabbaths. It takes freedom and independence to refuse to be a slave to the conventional world. The lash is always urging on the hurrying crowd, but those who will may drop out and walk with their God through green pastures and by still waters in the glorious liberty and rest of the eternal Sabbath.

It is not the purpose of this article to lay down fixed rules for Sabbath observance. Every soul must find its own Sabbath. For centuries the Bible has kept in store wonderful truths concerning rest, but comparatively few men have ever studied them in a way to find the life of repose. Now that the earth's jubilee is here, the question of rest is pressing upon all people. We have only to pause and listen to hear our own soul's cry for its Sabbath rest. The idle, as well as the overworked, feel this cry. Often the most idle are the most restless and perhaps the idle ones are more conscious

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of their soul's unrest than are those who keep nearer the law by some useful employment.

All of the attributes of Being, when contemplated in spiritual thought, contribute to soul harmony and rest. Dwelling upon Substance nourishes and sustains man's entire being. While it is true that the soul rests upon nothing material, it does rest in Substance. Realization and conservation of Substance both come under the Sabbath law.

Beholding God as Omnipresence tends to rest. The limited present is not Omnipresence; in Omnipresence is included all that is called past, present and future, but without any of the limitations of time. All the benefits of experience justify that which is known as the past; all the inspiration of spiritual vision glorifies what we call the future, and we cannot thrive and grow without the rich fruits of spiritual experience and vision. To see the past as a limitation of time leads to looking backward, to vain regrets and useless longings. Regret, and longing toward the past disturb the poise of the soul and waste its Substance. Idle dreams of a time-bound future have the same ill effect. The Sabbath rest of the soul cannot be found apart from Omnipresence. Many rest-destroying errors such as hurry, carrying along from day to day the burden of unfinished work, and living in the lazy habit of putting off until tomorrow what should be done today, are removed by living in the thought of Omnipresence and Divine Order.

Meditation upon Love and Justice and conformity to their law give one a clear conscience; and a conscience "void of offence toward all men" is an absolute necessity to rest. Conscience may be quiet because it is asleep, but the restful conscience is one which is in peace because a willing mind and loving heart prompt to acts of love and justice.

The twenty-third Psalm is one of the most beautiful rest-realizations in the Bible. Spoken within, quietly and prayerfully, it helps to center and poise the soul in God. "Be still and know that I am God" is another rest-giving meditation. Often the inspiration of words like these is needed: "Rest in the Lord and wait patiently for him."

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"They that wait upon the Lord shall renew their strength."

All of these meditations and prayers sanctify and make holy the Sabbath day. As the mind dwells in faith upon the vision of the Sabbath, its spiritual significance to the individual, to the race and to the earth, the vision will become substance, and the rest of God a reality.

TRUST IN GOD

"If we could feel that God is around and about us like the arms of the mother around the child she loves, if we could have such faith as this, we could meet difficulty and trial, we could meet disappointment and disaster with a heroic spirit because we would know that in the end all these trials are but the discipline that will toughen the fibre of our souls and sweeten and mellow the spirit within us," declared Dr. Thomas P. Byrnes, of the First Unitarian Church.

"The Everlasting Arms," was his theme Sunday, and Dr. Byrnes said that "we would be more trustful and confident, more joyous and jubilant, if we could always feel that we are in the care and keeping of 'The Everlasting Arms.'

"We grow strong by every difficulty which we conquer and robust by the very number of the handicaps which we have faced and overcome. We win every blessing which we deserve in this world, and we reap every reward which we have paid for by the nobility and righteousness of our lives. The laws of God are self-working, pay the price and the rich blessings falls into your lap like the ripened fruit from the tree in harvest time. This is true because God is a God of Justice and of Love. Because God is a Sea of Life and Energy all around us and within us, and we imbibe this divine life and energy as we live life in the true and heroic spirit and especially in the spirit of confidence and trust which the child has in arms of loving father and mother."—*Birmingham* (Ala.) *News.*

It's no art to find the mind's construction in the face.
—*Shakespeare.*

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REGENERATION THROUGH QUICKENING THE DISCIPLES

An Address by IDA M. MINGLE, *in Unity Lecture Hall, Kansas City, Mo.*

THE world has thought that the development of man was dependent upon outside influences, and for ages every effort has been put forth to surround each succeeding generation with an environment more conducive to the material and mental advancement of the individual. This has been well and good, for no effort is ever lost, and the result has led to man's readiness for greater achievements.

Up through the processes of evolution man has grown, expanded and conquered. Yet he is not satisfied. Why? Because he was conceived in Divine Mind as a spiritual being and no growth, however advantageous, is satisfying unless he comes into the realization of this truth. This realization opens up to man a new world and places him in contact with a realm of infinite ideas, the understanding and application of which brings into action in his life, forces of Mind that do indeed make of him a new creature. It is as though God again "breathes into his nostrils the breath of life" and he becomes a living soul. He discerns that the law of the Spirit of life permeating his being is as much related to his body as to his soul. Suddenly the body becomes a holy thing, and there arises a desire to know more about the temple in which he lives.

Equally important to the discovery of the relation of man to God, is the discovery of the faculties of Mind and their corresponding centers of consciousness in the body, as symbolized by the twelve disciples. It is through these centers that the illumined and quickened individual works out the salvation of the body from sin, disease and death, and establishes it upon an indestructible and eternal foundation.

Physiologists designate these centers "nerve centers," but spiritual perception reveals them to be an aggregation of

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ideas; ideas of like character grouping themselves, forming the various organs of the body. The body as we see it is the result of consciousness, and consciousness is the sum total of ideas we have entertained in mind. What we have thought about the body it has faithfully pictured forth through subconscious thought processes, for the body is an obedient servant of the mind. There is no easier way of handling and molding the body consciousness than through its governing centers, and earnest students of Truth should not hesitate to call and quicken their inherent disciples. *When* this should be done is a matter each must decide for himself. If you are daily devoting some attention to the study of Truth, and keeping periods of Silence, you can rely upon the urge of the Spirit to confirm your readiness. It is safe to conclude that when you have come into the realization of your body as a holy temple, and something to be purified and preserved, you are ready to take steps toward the fulfillment of this realization.

Jesus had long pledged himself to be about his Father's business when he called his disciples; or in other words, began to *consciously* build into his body spiritual ideas that eventually led to the raising of his body from the tomb, and assured his complete triumph over death. For whatever may be said to the contrary, Jesus did not die, and he is today the most vital factor in the evolution of man from the material to the spiritual consciousness. When we realize that Jesus literally redeemed his body, and that his demonstration was under Divine Law, and that God is no respecter of persons, we immediately want to know how it is accomplished, that we may proceed in the same attainment.

The first coming of Christ is the intellectual perception of Truth, and this is also the first step in our spiritual unfoldment. The second coming of Christ is the descent of this Truth into the body to accomplish the regeneration of the whole man, and bring about his atonement—the union of his soul and body with the Christ Spirit within. Events at this period of the age herald the second coming of Christ. Many are looking for his appearance in the flesh, but in

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human form. He will come "in the flesh," but will be pictured forth as the immortality of the body of every individual who discerns Christ's body to be the substance (flesh) and life (blood) of the universe, and an ever present principle operating in human consciousness through spiritual thought processes.

Those who are consciously eating (affirming) words of Truth, are making a union with the pure essence of Jesus' immortalized body, thereby raising their bodies in the same manner that Jesus did his. Jesus spoke in the figurative language of his time when he said to his followers that they who drank his blood and ate his flesh had eternal life. Eating and drinking are outer expressions of mental activity. We lay hold of Truth and through a process of mental digestion it is converted into body substance.

We are regenerated by the blood of Christ, that is, by coming into the consciousness of the abundant, omnipresent life of the Christ within, which Jesus represents. To believe that Jesus' literal blood has anything to do with our redemption is to attach our minds to a dead issue and miss the companionship of a *living* Christ.

That students of Truth are getting responses in the body, through planting in the consciousness living words, many can testify. But more interior processes of regeneration must be set into activity than those embodied in affirmation and denial, if we are to lift the body up to its natural place in Being. At this point of unfoldment Jesus called his disciples. So must we if we are really putting on the whole armor of righteousness. How shall we proceed?

Our pioneer students first made a study of the names of the twelve disciples, their symbolical meaning, and their application in individual consciousness. Here we take advantage of the discernment of the pioneers of this phase of regeneration, and accept as authority that which they have worked out, and proceed to work out our salvation with their "landmarks" as guides. Charles Fillmore, of the Unity Society of Practical Christianity, Kansas City, Missouri, is credited with having rediscovered and made prac-

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tical the application of the disciples in individual body regeneration, and has given us the following table as our guide:

NAME	SYMBOLOGY	CENTER OF CONSCIOUSNESS
Peter	Faith	Center of brain (Pineal Gland)
James	Discrimination—Judgment	Pit of stomach
John	Love	Heart center
Andrew	Strength	Small of back
Philip	Power	Root of tongue
Bartholomew	Imagination	Between the eyes
Thomas	Understanding	Front brain
Matthew	Will	Center front brain
James, son of Alphæus	Order	Navel
Thaddeus	Elimination	Lower part of back
Simon, the Canaanite	Zeal	Back head
Judas	Life	In the loins

The activity of these centers is cooperative when under the direction of the Christ, or directive *I Am*, and is not confined entirely to the location specified. For instance, purity can be established in consciousness by quickening the Substance center at the pit of the stomach with a purity idea and, through Bartholomew (imagination) it is formed throughout the body consciousness. This pure essence of Spirit is carried along in the Life current, via the blood. At the heart Love places her eternal seal of harmony upon the life forces. Philip, at the throat, charges them with power and out through the rivers of life (which physiologists say are capillaries) they pour, carrying with them the message of the Christ, "I am come that you might have life and have it more abundantly."

Cooperation is the way of growth. No man liveth unto himself alone. Neither does any part of the body take precedence over any other part. Neither can any one of the disciples be developed at the expense of the others, and perfect equilibrium of the organism be maintained. But as we proceed in the orderly quickening of the disciples in consciousness, the Spirit of Truth within us guides our steps until we walk alone. God always gives us the abundant *increase of our efforts.* Every process of spiritual development is at-

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tended with undreamed-of wisdom, because we enter the realm over which the All-Knowing Mind has complete jurisdiction. So do not hesitate to call the disciples because you feel inefficient, because your All-Sufficiency is right at hand, ready and waiting, to supply your every need.

Having learned the names and locations of the twelve disciples, you proceed to make their acquaintance just as if you had that many particular friends. You call upon them; you may only leave your card at the first visit, for the chances are you will get no response. But do not let that discourage you. They will respond on account of your persistency, if for no other reason. And once you have felt the thrill of their cooperative action you will realize that your body is indeed the temple of the living God, and full of unexpressed capacities.

For almost two years I called upon my disciples before a single one so much as acknowledged my presence. But that did not prevent my sitting down each morning, and getting very still, and saying much on this order:

"Peter, [repeating his name three times with my mind centered in the pineal gland back of the eyes] you are Faith. I am the Christ, the Son of the living God. Through you I have faith in God; I have faith in my powers to create; I have faith in the Word of Truth to bring forth. I have faith in the One Substance out of which all is made, and I move upon it with my creative Word and it does respond.

"Matthew, [using the same method of concentration with all the disciples] through you I am willing that the Will of God be done in me. I am obedient. I am faithful. I am receptive to the urge of the Spirit." At this point I make it a practice to let go of all fixed ideas of any nature. I realize that what is Truth will remain intact, and what is false will be dissolved. I cannot lose my own, and I know it is the Father's pleasure to give me the kingdom of harmony.

At the point of contact with Thomas, I declare: "I am illumined with wisdom and quickened in my understand-

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ing. Doubts and false beliefs are now cast out in the name of Jesus Christ."

Cooperating with Simon, I affirm: "I am zealous in the cause of Truth. I am poised and balanced. Good judgment attends me in all that I think and do, and my zeal is established in God."

It is my experience that Bartholomew needs to come under order and control, for our imaginative faculty is active enough. When we have harmonized our ideas to the ideas of Creative Mind then we will create harmoniously, because we will image only the true. Knowing this I declare: "My imagination is established in God. I image the good, the true. I stamp all the cells of the body with the image of youth, life and substance."

Power is only developed as we seek a greater spiritual consciousness, for man must be unselfish before he can be trusted with the power which is akin to God. Yet affirming spiritual power brings into expression the only power there really is, for the force of the world is a counterfeit and not productive of eternal good. So declare: "I am powerful in Spirit. I now manifest power in mind and body and use it to the glory of God."

"Through Andrew, I have enduring strength. Unified with Christ, you quicken my consciousness into the realization of abundant strength and joy." Joy is a great invigorator. The joyful person is always full of confidence, peace and strength. If you want to develop joy talk it over with your friend Andrew.

Order and Elimination, as symbolized by James, the son of Alphæus, and Thaddeus, are especially cooperative. As we continue to eliminate from consciousness false ideas and beliefs, the harmony of the Divine natural man comes into expression under Divine Law, which is Order. Every time we make a denial we are declaring the authority of the *I Am*, through Thaddeus, to cleanse the body temple, and every affirmation is a declaration of Divine Order because it is a declaration of harmony.

How shall we quicken James? How come into a con-

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sciousness of and wisely select the pure substance of Spirit as the essence out of which all is made? Through the realization of God as the only Presence. Holding that God is all and in all will bring into expression in one's life substantial and enduring qualities. The realization of Substance does not mean that man will be loaded down with possessions, but it does mean that he shall have his needs supplied. Jesus, the richest man who ever trod the globe, carried neither knapsack nor purse, but he did carry with him the conviction that "All that the Father hath is mine," and the understanding of how to tap this Universal Treasury and bring into expression all that he desired.

The realization that the body is pure substance will give us in the manifest an incorruptible body. But this attainment is not alone the result of realizing the body to be spiritual substance, but is the result of momently charging our thoughts and words with Spirit and with Life. Jesus did not leap into heaven at a single bound, but through overcoming the world, the flesh and the devil, at every turn of the way he progressed step by step, and his triumph at the sepulchre was but the effect of a regenerated mind. True discernment and discrimination deals with spiritual realities only.

Love at the heart center is the great unifier of the organism. John leaned on the Master's bosom. Through love we lean on our Lord. Through love we make a union with all that we desire, for it is the attracting magnet of the universe. For this reason, unspiritualized love is the author of much of the misery of the world, because through love of self satisfaction we attach ourselves to temporal things, to the shadows, and eventually they come to naught, bringing sorrow in the desolation. Man is always yearning for an expression of his Christ self, though he be not aware of it, and this very desire dissolves much that he loves, preparing him for greater attainments. A full vessel must be emptied before it can be refilled. Love is also the great liberator and to establish our freedom, we must declare: "I am free in the Christ Love. I am conscious of the Love of God

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permeating every cell and atom of my organism, making me alive forevermore."

Love and Life are intimately related and seem to be more highly developed in man than the other faculties. Life ideas centralize in the loins and form the Life Center. This center should not be confused with the generative center. It is a fact that man in mortal consciousness feels the thrill of life at the generative center, but this is because through ages of false thought it has been drawn downward and labeled sex. Man in his ignorance draws upon this pure essence of Spirit, stamps it with carnal imagination, and slays this pure Lamb of God, which name the Divine Life is figuratively called in the Scriptures.

The result of this misuse of the life-substance has been a depleted, and oftimes a debased body. But in regeneration, Love and Wisdom (or the feminine and masculine elements in man) make a union with this River of Life, and through laying hold of the life current with the mind, draw it to every part of the body, vitalizing and energizing the whole organism. This is the function of the Life Center, and is the consciousness necessary in demonstrating eternal life. In the regeneration we remove the curse from Judas and find him ready and willing to give of the substance of his treasury to quicken and enliven the other disciples. He no longer betrays the Christ for selfish pleasure through sex expression, but becomes a coworker with the Christ in establishing an entirely new order of living in which there shall be neither birth nor death, but eternal life here and now.

Triumphant over every mortal condition is the promise of Jesus, the Wayshower, to those who follow in his steps. When the Son of Man is fully revealed he shall sit upon "twelve thrones judging the twelve tribes of Israel." This is but another way of declaring that man, through the *I Am*, becomes the master of his twelve faculties of Mind, and exercises authority over their corresponding centers in the body.

Immortality in the body is possible to man, only as he conserves the substance of life. Underlying all activity is

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the One Power and Presence. Man is the executor. "He shall have whatsoever he saith." Redemption is not a matter of an hour or two a day in the Silence, but a matter of cooperating harmoniously with inherent spiritual forces; a matter of constructive thinking. Every thought and word registers upon the body-consciousness either harmonious or inharmonious vibrations, building either an incorruptible or a corruptible body. Physiologists tell us that the body is made up of dark and light cells. Experiments show that evil thoughts in the mind poison the whole system, burn out the life batteries, and a state of darkness, called death, eventually follows. Experiments also show that these dark cells can be illumined through speaking into the consciousness words of life and truth.

Spiritual law is revealed to the mind of man through consciously thinking on spiritual ideas. These laws govern the body as well as the mind, and can best be set into activity in the body through the avenue of the twelve centers of consciousness. Through these centers we attain control over the various functions of the organism, stop all decay and dissolution, and perpetually renew the body. Living becomes one joyous melody because both body and soul are attuned to the Divine Harmony of the indwelling Spirit. Having cleansed our bodies of all impurities through redeeming our minds, we enter again into the Paradise of God, our original spiritual perfection, and we willingly hearken unto the voice of our Lord God, for we are no longer "naked and ashamed," but clothed upon with immortality.

Depth in philosophy bringeth men's minds alone to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity: nay, even that school which is most accused of atheism doth most demonstrate religion.—*Bacon.*

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DREAMS, VISIONS, FACTS

CHARLES FILLMORE



REAMS and visions have legitimate place in the communion of the human and the Divine. Through them man gets glimpses of the cause side of existence. If we were all with open face beholding the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and understanding of that which now seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms it frames. This proves that mind makes and molds materiality, and reveals the all potential force. Thinking about God and things spiritual opens the mind to realms where these are, and a means of communication is established between man and God. But there are many thought-realms surrounding man, and in order to keep in touch with God he must hold for the highest, and keep up his connection with the Innermost by prayers and affirmations oft repeated. Visions and dreams without the understanding of Truth to interpret them are often a snare and delusion.

Language is a human invention and unsatisfactory, as it usually conceals ideas by wordy descriptions instead of revealing them in simple word-pictures. Ideas always express themselves in thought-forms and can be manifested in the corresponding Nature-pictures that all may understand. Water, earth, air, trees, birds, flowers are all the Words of God and when in visions and dreams he communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks the Spirit and is obedient to it. The early Christians had open vision, as plainly set forth in the New Testament. From the time of his conversion by the sudden appearing of the Lord at noonday, to the end of his ministry, Paul was, through these avenues, in communication

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with the Lord. Jesus "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that there stood by him in the night the angel of God, "Whose I am, and whom I serve," and assured him that all would be saved. The modern orthodox Christian neither seeks nor knows this means of communication, consequently is ignorant of the immanent God. "Where there is no vision the people perish" (Prov. 29:18).

* * * * * *

"For God speaketh once, yea twice, though man regardeth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction,

"That he may withdraw man from his purpose, and hide pride from man;

"He keepeth back his soul from the pit, and his life from perishing by the sword.

"He is chastened also with pain upon his bed, and with continual strife in his bones:

"So that his life abhorreth bread, and his soul dainty food.

"His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out.

"Yea, his soul draweth near unto the pit, and his life to the destroyers.

"If there be with him an angel, an interpreter, one among a thousand, to show unto man what is right for him;

"Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.

"His flesh shall be fresher than a child's; he returneth to the days of his youth.

"He prayeth unto God, and he is favourable unto him, so that he seeth his face with joy: and he restoreth unto man his righteousness.

"He singeth before men, and saith, I have sinned and perverted that which was right, and it profited me not:

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"He hath redeemed my soul from going into the pit, and my life shall behold the light.

"Lo, all these things doth God work, twice, yea thrice, with a man,

"To bring back his soul from the pit, that he may be enlightened with the light of the living" (Job 33:14-30).

* * * * * *

The release of Peter from prison by an angel comes under the head of the supernatural. The church classes it with the miracles. Sound reason would find a lawful cause for the incident and take away superstition on the one hand and skepticism on the other.

That God, and angels, and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live and the place of heaven. Their minds being fixed on things of sense they do not grasp the realm of ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible one must know about the constitution of man. This is the key to all mysteries, the knowledge of one's self. "Man, know thyself."

Man is spirit, soul, body. These exist altogether. God is the Principle of Being as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place and not elsewhere? "The Kingdom of God is within you." God is in man's consciousness. It follows that all the powers that are attributed to God may become operative in man. Then we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "We knew it not."

Man sets into action any of the three realms of his being, spirit, soul, and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all his existence. If mind and emotion are cultivated he adds soul to his consciousness. If he rises to

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the Absolute and comprehends Spirit, he rounds out the God-man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, and so transcend the limitations of matter, that the natural man cannot comprehend them and he calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the deathbed of his friend, Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "Ye shall do these things and greater." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties they will grow stronger and be better understood, and we shall cease to talk about anything as miraculous. All things are possible to those who believe in the power of Spirit.

* * * * * *

The conversion of Saul is an example of the opening of the Higher Self in a great flood of Spirit force that for a time totally drowned out both soul and body. This occurs in degree in every conversion, but its effect upon the senses is usually less intense. This flood of spiritual light is the descent into consciousness of the thoughts about spiritual things in the individual, which connects with the Christ Mind, or "place" prepared by Jesus. These have accumulated in superconsciousness, as electricity piles up its force in the higher realms of the earth, to be turned suddenly loose in the lightning's flash.

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Saul had been an intense thinker, and worked along spiritual lines and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal does not affect the result. Law is law in thought dynamics, as everywhere else, and when the mind is set on spiritual things, that part of the man gets the result of the generative energy. Jesus centered his thought upon the spiritual realm until he drew both soul and body into it, and that is where he was when he called Saul's attention to the futility of fighting his school of thought, which is so at-one with the Absolute Truth that it cannot be defeated. And let us reiterate right here, that Jesus is still present in this higher realm of mind and is constantly pouring out his power upon all who are sincerely seeking Truth. Saul was sincere, and that sincerity was the open way to the Christ Mind.

Saul received the Pentecostal baptism the same as those disciples in the "upper room" in Jerusalem. It was so intense that he could not assimilate it and the Lord sent him a healer in Ananias, who laid hands on him and helped him to equalize the tremendous spiritual energy that had descended suddenly into soul and body. This experience is quite common in this day, among Truth workers, and we often find it necessary to help one another get poise and mastery of the higher forces. The body is often slow in responding to the swift vibrations of light, and a dazed condition of mind follows a special spiritual baptism. One who has attained poise and mastery is most acceptable in such cases and helps to restore sight to blinded eyes.

Jesus is still in our midst pouring out his spirit on chosen vessels. It is not necessary to have the Light come in such a blinding flood as it did to Saul. His was an emergency case, and his experience was like his religious zeal, very forceful. Yours may come like the gentle dew of heaven falling on the earth beneath so softly that it is not observed, but the effect is felt and seen in a new state of mind and body.

* * * * * *

Physical science is proving the unity of all things and corroborating pure metaphysics. The many elements that

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made up the primal matter of old science have gradually been reduced to a few; and the most advanced schools say that there is but *one* universal substance, and that all the multifarious forms in the universe are the results of *modes of motion* in that one substance. This is not a theory—as was much of the old science—but the result of independent research and experiment on the part of fearless investigators, who are working without reference to the conclusions reached by their predecessors. Edison says that the textbooks and recorded conclusions of experimenters in the electrical field have so often misled him that he no longer consults them. When he wants to know what electricity will do under certain conditions, he works it out for himself; then he looks at the textbook. If it agrees with his demonstrations, it is corroborative; but if it does not, he considers the author a theorist or mistaken in his conclusions.

There are laboratories all over the earth where patient scientists are evolving *facts*, and they almost universally agree that the force and intelligence back of all that appears is *One*. "What is seen has not been made out of things which appear" (Heb. 11:3).

In religion is a school of thinkers corresponding to these independent physical scientists. They are *thinking* the problem of life out from an entirely original standpoint. They start with the proposition that there is One Spirit, or One Mind, from which originate all thoughts. They do not allow that any textbook or Scripture is authority for this—that it is Truth and Truth reveals itself. That is, this One Universal Mind, being the only source of intelligence, will inform all those who look to it with undivided attention, and they will know the absolute Truth independent of all authorities that have preceded them. Then, like Edison, they consult the Scriptures of the various religious cults for corroborative testimony, and when they find it they are glad. They do not investigate from the standpoint of the Scriptures, but from the direct study of thoughts and states of consciousness. It is quite wonderful how the Bible opens up, to one who investigates the mental facts of his own daily

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experience first, and then reads the Spirit behind the letter of the Hebrew Scriptures. Those old writers had an insight into the thought realm that is astonishing, and they penetrated, far deeper than we have given them credit, the subjective realms of human consciousness and Divine ideas.

* * * * * *

By means of taste, man selects intuitively and groups the things that harmonize in the manifest world. Appetite is the fleshly incorporation of this higher sense, and is necessary to bodily growth. When under control of wisdom, taste is good and serves man well, but when cultivated in ignorance it makes slaves of the other faculties and finally destroys the body.

In Divine Order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics proves that "Man doth not live by bread alone, but by every word proceeding out of the mouth of God." The words of mind are really nourishing and they are necessary to the harmonious upbuilding of the body.

When the Spiritual Word, or Thoughts of Divine Mind, are ignored and man tries to live on material food alone, the body is not nourished and it subconsciously cries out for its natural stimulant, this Living Word. Then man in his ignorance seeks a material stimulant and sets on fire the delicate tissues of his stomach and throat, and the burning flames up to his brain and blinds his reason; thus men put that in their bellies which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind—and an appropriation of these words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent Life and Substance, which is drawn into his consciousness through his thought, then every thought that conveys an idea of this Omnipresence is soul-food. Say often to yourself or your patient, "Your soul seeks the Living Substance of the Divine Word and you are satisfied—you are satisfied in mind and body."

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Those who have long been slaves to appetite are under mental condemnation, which should be denied, and the forgiveness of Christ declared. "There is now therefore no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Physiology teaches that the major part of the "juicy" roast or beefsteak is what is politely called "ura"—otherwise urine. This "ura" inflames the mucous lining of throat and stomach and an unnatural thirst is created. Mothers, through flesh-eating, are cultivating false appetites in their unborn babes. Vegetarians are never drunkards. Give your husbands, your sons and even your daughters a vegetarian diet and they will not easily be led into bibulous ways.

* * * * * *

The body which is formed in regeneration absorbs the substance of the body of flesh, and makes out of it a new body in Divine order, or under the law of the Christ Mind. In this process the physical body dies that the Christ body may live; but the ego, the *I Am*, retains its consciousness throughout the process, and cooperates in this daily death which Paul referred to when he said, "I die daily."

This is quite different from a wholesale letting go of the body, and is the resurrection taught by Jesus Christ. The idea that people who die and are buried are following Christ in the resurrection is an error. A right understanding of omnipresent Life, well established in the mind, is the beginning of the true resurrection; while the orthodox idea of dying and going to heaven, or the spiritualistic passing on to higher realms of progress through shedding of the body, perpetuate errors that have to be corrected through reincarnation.

In spiritual understanding, we know that all the forces in the body are directed by thought, and that they work in a constructive or destructive way, according to the character of the thought. Medicine, massage, and all material means accomplish but incomplete, unsatisfactory, temporary results because they work only from the external, and do not touch the springs that control the forces. These springs can only

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be touched by thought. There must be a unity between the mind of man and the Divine Mind, that ideas and thoughts which work constructively unto eternal life may be quickened in the mind and organism of man.

WAS JESUS POOR?

ETTA D. GANT

Was Jesus poor? Ah me! ah me!
How could such query ever be
Concerning one who staked his claim
With no boundary but his Father's name?
He in one sweeping statement made
Inventory of all he had:
Of wealth, no limit; lack, no sign,
"All that the Father hath is mine."

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is to put an end, at the close of every action, to all further thought about it by dismissing all the reflections of self-love, whether of self-complacency or regret. Happy is he in whose mind nothing remains but what is necessary, and who thinks of each thing only when it is time to think of it; so that it is rather God who awakens the impression of it by the sight of his will, which is to be performed, than the mind itself laboriously foreseeing and seeking it. Finally, let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek Good within us, and we shall infallibly find him, and with him joy and peace.—*From Fenelon.*

It is not what men say or do that decides what is good or bad, but my own heart.—*Tolstoi.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

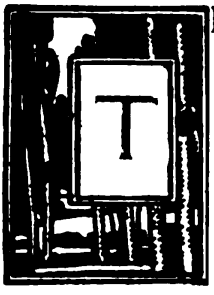
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

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PRAISE AS A CREATIVE PRINCIPLE



THE Word is the good seed, but praise is the fertilizer that causes the good seed to multiply and bring forth. Praise quickens substance and whatever we praise we increase. This is what Jesus did when he fed the multitude. He took the nucleus, which represented the substantial spiritual ideas, and through thanksgiving and praise multiplied not loaves and fishes, but ideas, which in turn manifested in abundance to meet the need. He looked to the formless, unlimited realm of substance for the increase instead of the formed or manifest world. This is a creative law and operates for all men. A difference in conscious recognition of God as the one Source and Presence is the only cause of different results.

Praising that which we desire as already *being* brings into manifestation the fulfillment of our words. In the schoolroom I used to tell the pupil who made low grades in any particular study what a fine reader he was, how well he mastered spelling, convincing him of his ability to bring forth the ideal imaged, and invariably he excelled in that particular study. If we would make it a point to act as though that which we desired in ourselves or in another was already in expression, we would soon be living in a world of realities in which there would be only the presence of good.

There are two sides to everything—the inside and the outside. The inside is full of unexpressed capacities for good. The outside represents the orderly or disorderly arrangement of our ideas of that good. Through praise and thanksgiving man has power to equalize the two sides and bring into expression the perfect manifestation, when he has established his understanding in Truth and related his ideas to the Omnipresent Good.

Man desires good expressed in his life, yet through seeing the inharmony as a reality he builds up a low order

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of thought and calls into expression additional error. Begin to praise that seeming obstacle, that dull business. Know that somewhere on the inside is the hidden good awaiting the touch of your shining word to attract it into expression. Words of praise are intimately related to Light. Did you ever notice how the face brightens under words of praise? How the birds carol their songs of praise at the first light of a newborn day?

Burbank employs the creative law of praise, which accounts for his wonderful success (and his new discoveries) with plant life. Through praise we accumulate ideas and contact the creative substance, thus bringing forth a new discovery, or a new combination of ideas. I recall telling my fern one evening how beautiful it was, imaging into it ideas of beauty and harmony. The next day two fronds came forth, which were followed in three days by two others, the four making the fern perfectly symmetrical. I could almost see that fern grow when stimulated by words of praise.

In a much more intelligent manner do the cells of our bodies respond when praised into harmonious activity. Image into them the life, the youth, the energy, the vitality you would see expressed, then give thanks, believing that you have received. You need not wait until the manifestation of the good pictured before you begin to praise. Praise should follow the Word in the same relation as the rain should follow the springtime planting. Just as the farmer prepares his bins for his crop before he sees the harvest manifest, we should move forward in faith and expectancy toward the fulfillment of our sowing. Abiding in a consciousness of praise and thanksgiving keeps one centered in the Ideal, and assures the perfect result of our faith. The "good seed" grows best in a consciousness of joy and gladness.

People have changed the whole course of their lives through cultivating the habit of praise. Even though it be based upon no more substantial foundation than the "Pollyanna philosophy" it brings one in contact with the creative law of increase through thought attraction, and the cheerful,

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optimistic person is always more contented and prosperous than he who lives in a grievous attitude of mind.

One can apply the law of praise to best advantage in spiritual understanding. Realizing the attributes of the Real Self, and praising them, will bring them into manifestation. Enter into the joy of the Spirit by praising the perfect life, perfect health, perfect love, perfect holiness expressed in your consciousness. The underlying Mother Substance will respond to your quickening word of Truth and bring out of the invisible the evidence of your faith. This is an exact, demonstrable principle and can be absolutely relied upon. "For everyone that asketh [speaks the Word] receiveth." Your *receiving* always represents the *degree* of your faith and understanding.

Praise exalts the mind and establishes one in confidence and faith. People who are continually praising Good get better results in all that they undertake. However, the joy of the Spirit is not a spasmodic expression of words, but a quiet, serene, devotional, joyful inner exaltation that comes through understanding and believing God to be an omnipresent factor in every event of life. An outer expression conforming to the within would naturally follow.

"A glad heart maketh a cheerful countenance." We carry with us our thought atmosphere and advertise our mental activities upon our faces. Shakespeare says, "It's no art to find the mind's construction in the face." The body is the soil in which our word seeds flourish and grow. If we pour into it the oil of gladness and joy we will see it blossom with health and harmony. Praise is the most wonderful "beautifier" ever discovered. Many people attribute their youthful appearance to its frequent application.

The joy of service well done makes one independent of outer words of praise. But whether the spirit of joy wells up as a result of inner satisfaction or in response to words of praise from without, it is stimulating, youth producing and health creating. It is one mode of spiritual growth we cannot afford to neglect, for whosoever offereth praise glorifies God, and brings into expression the innumer-

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able gifts of the Spirit. "He that is of a cheerful heart hath a continual feast."—*I. M. M.*

QUESTIONS AND ANSWERS

Do you object to your students reading other than your literature?—* * *

No; we think every one should be free to read and study along any lines he may desire. We do not think it wise for one to scatter his force by too much miscellaneous reading, but that is another question. In the matter of freedom we recognize the Divine right for every one to be absolutely free. And there should be fearlessness as well as freedom. Students of Truth early discover that it is wise to eat fearlessly, because fear of eating and fear of foods disturbs the digestion. The very same law works in reading and study. If one fears all the time that he is going to find some error and must continually be on his guard against it, he builds up a habit of looking for evil. Directly the opposite course should be taken. When you read, look for and expect to find that which will be helpful, and let pass without any emphasis that which does not seem to be true. A critical spirit can be overcome by first avoiding the assumption that you have the whole Truth and that others are in error; and second, by recognizing that the Spirit is pressing for and finding expression in all people.

* * * * * *

After death, what?—* * *

The body is a very essential part of the mind. Death is its disintegration, and man's consciousness is cut short to that extent. The mind cannot express itself without the vehicle, which the body is; hence it seeks expression again and again in various bodies. But this continuous destruction and remaking of bodies is not according to the divine Law. Death is the result of sin, and is the last enemy to be overcome by man in his redemption, through the consciousness of the great Redeeming Oversoul, Jesus Christ.

The question of the exact condition of those who have

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died is not one which we can intelligently discuss, because we do not know all the facts. Theories innumerable have been built up, and some of them are quite pernicious because they delude men into thinking that they are to be carried away to some beautiful heaven by angels, or plunged into some great abyss by devils, or that they are to go to higher planes of life to progress without the limitation of matter. All these theories are contrary to the logic of life and the teaching of Jesus Christ. "The kingdom of God is within you." Jesus, in parable after parable, taught of the possibilities existing right at hand, and the capabilities in man, and John the Revelator saw the New Jerusalem descending *out of the heavens and upon the earth.*

* * * * * *

"Do you believe and teach that Jesus Christ was conceived of the Holy Ghost and born of a virgin? Please answer this literally and not spiritually."

The teaching of the New Testament is that Jesus was a perfected man before this earth was formed; that through him it was brought into manifestation, and that he is responsible for it to the Father. He nurtured this planet and its people as a loving mother her offspring. When men turned their thoughts away from him they lost conscious connection with the One Source of life and intelligence, and gradually sank into ignorance and disease, and were finally overtaken by death. To save the race from total extinction of individual consciousness, Jesus incarnated as a common man. Joseph and Mary were used as the avenues for this appearance of the Lord among men. Yet there is a difference in the conception of Jesus and that of the natural man, if the Scripture is to be followed. Mary was so pure in her spiritual conceptions that her living ideas took root in the pure Substance of Spirit and became flesh. The birth of Jesus was the natural result of the union of Life and Substance in Mary's consciousness. Joseph represented the protecting, Father principle, but the Holy Ghost, or Ideas of Divine Mind, working in the consciousness of Mary, was the procreator of Jesus.

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OVERCOMING

Lesson Five, Part One, of Unity Correspondence School Course.

A. W. ROLKER, *a Student.*

QUES. 1. *Why does man ever seek to exercise dominion?*

In Divine creation (realm of Ideas) man has absolute dominion over life, health, environment and all things. He has lost conscious knowledge of and does not exercise his dominion, but the idea is within him and he knows this subconsciously, therefore he struggles to exercise his mastery over sickness, sorrow and all adversity.

QUES. 2. *Why does evil appear in the world?*

First, because man does not realize his dominion over adversities and therefore does not claim his mastery. Second, because he does not realize that all adversities are created only in mind, through the expression of thought, and that therefore they can be changed, even according to the law that created them. Third, because man has not realized the spiritual understanding that all troubles and sorrows are the effects of certain causes, and that it is useless to fight against an effect unless the cause producing that effect is remedied.

QUES. 3. *What is the subconscious realm of mind?*

Every thought we think sinks back into memory. There it rests for all time unless brought to consciousness and erased by denial. We may not be conscious that these thoughts are with us, nevertheless they are. Our thoughts gather about certain central ideas and in this way disconnected thoughts grow into states of mind. These states of mind are dominated and have the character of the dominant ideas. The aggregate of these states of mind make up the subconscious. Thus our subconscious affects the health of the body in accordance, not only with the thoughts we are holding, but the thoughts we have held in the past.

QUES. 4. *Why is it so important for the overcomer to understand the subconscious?*

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Because we may be very perfect in our conscious thoughts and still in our subconsciousness hold thoughts of error. By knowing this we are put on our guard and are enabled to consciously transform the subconscious until we impress the truth definitely upon our subconscious minds, just as we have accepted it with our conscious minds. We arrive at the true state of our subconscious mind by watching closely the character of the thoughts that escape us unguardedly, and we transform our subconscious minds by denying promptly and instantly all error which crops to the surface of our consciousness. To hold Truth in consciousness is only the real beginning of overcoming. To overcome properly we must hold Truth subconsciously as well as consciously. For instance, when we hear the ideas of death and sickness mentioned these things must appear as apart from us.

QUES. 5. *What is the carnal mind? What other names are given it?*

The "carnal mind" is the sum of all error in thinking; the belief in death, in sickness, in poverty, and in all limitation whatsoever. This also is called the "Adam consciousness," the "flesh," the "old man," "mortal mind." It is the mind that judges all things as they appear to be to us through the senses.

QUES. 6. *What is the Christ consciousness?*

The consciousness of Truth. It is established by right thinking. It is the consciousness that we are the Sons of God and that God is in us and we are in him. The consciousness of absolute dominion over all things through the Father, with whom we are one in the Christ within ourselves.

QUES. 7. *What is overcoming?*

When we feel within that we have triumphed over our sense consciousness we have succeeded in overcoming. As we go along and consciously work at establishing Truth in our subconscious minds it is as if we were digging deeper and deeper. The further we go the more imperfections and errors which we have held in our subconscious realms, unknown to ourselves, are revealed. When we have dug clear to the bottom and erased all of the imperfections and errors

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which the Spirit shows us, then we have "arrived" and have overcome the carnal mind.

QUES. 8. *How does man find out what he has to overcome?*

The Spirit shows him this, step by step, as he proceeds along the path. He may be quite perfect in his conscious thoughts of Truth, but the further he proceeds in his conscious efforts the more the Spirit reveals to him where he still has to patch and mend and transform his subconscious thoughts. We should not condemn ourselves, nor regret nor dwell upon our mistakes as they are revealed to us. The proper attitude to take is to feel joyous because they are *revealed*, so that we may erase them and substitute right thinking.

QUES. 9. *Explain the teaching that all men are sinners in Adam and righteous in Christ.*

This has been interpreted to mean that because Adam sinned we are punished, even though we had no part in that sin nor the means to prevent it. The real teaching, however, is totally different. The right meaning to take from this passage of the Bible is metaphysical. It has reference to our habits of thought. Adam's sin consisted in thinking along the lines known as the "carnal mind," and in that there is limitation and misery and trouble. By righteousness in Christ is meant right thinking, until we establish the consciousness that we are Sons of God and without limitation. In this way we quicken the Spirit and connect with the Christ that is inherent in every man.

QUES. 10. *Show the justice of the statement that "As in Adam all die, so in Christ shall all be made alive."*

Metaphysically interpreted, it means that we all have free choice either to die in Adam or to be made alive in Christ, for by "Adam" and by "Christ" are meant states of consciousness produced either by right or by wrong thinking. Man, having control over his thoughts, it is up to him to decide what he shall sow. His harvest will be accordingly.

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QUES. 11. *What is meant by "Work out your own salvation"?*

We may read whatever advice is handed us or we may listen to whatever advice is spoken to us, but until each actually lays hold of his own subconsciousness and wipes its errors out of existence, and through power of thought and persistence builds the proper consciousness of the Christ mind, no individual benefit can result. The mere conscious acceptance of the Truth that man is the offspring of God will not avail. It is necessary to work this deeply and everlastingly *into* permanent consciousness before we can *work out* our salvation.

QUES. 12. *What is the meaning of the expression "race thought"?*

By "race thought" we mean the generally accepted consciousness of humanity, the belief that all must die, that there is limitation as to health, wealth and happiness, and that we are creatures subject to chance or to unknown and haphazard laws, or the vengeance of an external divinity. By "race thought" we mean the "Adam consciousness," the direct opposite of the Christ consciousness. It is a mixture of good and evil.

QUES. 13. *How do race thoughts become part of the mentality of the individual?*

Through what is known as flesh heredity. Through believing in the illusions of the senses, through teaching during childhood and in later life, through the expressions of those with whom we associate and that are not in the proper consciousness and through the subconscious mind of all who have not succeeded in establishing themselves in the Christ consciousness. Race thoughts likewise result from the erroneous teachings of many of the natural sciences.

QUES. 14. *What is "flesh heredity"? How is it overcome?*

The beliefs which we have accepted from our ancestors and which are carried on from one generation to another are what is known as "flesh heredity."

Much that appears to us to be heredity of the

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flesh is due to the dominant thoughts of physicians and scientists who literally *cause* the error manifestations by the power of their thoughts. To overcome this silly belief it is necessary for man to become quickened by the Spirit, when he will find that he has connected himself with the Father and will learn that he is in no sense a son of his earthly parents but literally a Son of God. As long as we are connected with the Adam consciousness, we will continue to manifest the limitations of ordinary human creatures.

QUES. 15. *What two steps are necessary in overcoming?*

The first is to place and to keep oneself in the Christ consciousness. To keep ever away from the idea of man-heredity and to live in the consciousness of God-perfection. The second step results in a complete transformation of the man, his body and his affairs. The second step grows from inside outwardly. As man establishes in himself the Christ consciousness, as he succeeds in conquering the promptings and cravings of his lower self, and as he changes his viewpoint and relations toward his fellowman and toward all animals and things, he finds that he is beginning to exercise dominion. This grows more and more, until eventually the physical body of the man becomes transformed according to the new will of the Spirit.

QUES. 16. *What is the difference between an "overcomer" and one that merely does the best he can?*

There is a vast difference. The person that does the best he can does not have to wait long to find out that he is stumbling and floundering, despite his efforts to change himself. The overcomer, however, is one that lays hold of the power of the Spirit within him by unifying himself with the Father. Then he finds that he has tapped a power that is almighty and resistless. He finds that he can, with this help, accomplish that which formerly was impossible to him, and he realizes what Christ really stated when he said, "I, of mine own self, can do nothing." It is prayer and praise that establishes the connection between the Spirit and our-

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selves. We succeed in proportion to the degree in which we establish connection with this Helper.

QUES. 17. *What have one's ideals and standards to do with spiritual growth?*

Everything. It is necessary for us to establish a goal which we wish to reach, just as it is necessary for us to decide where to go here on earth before we can go to a place. If we have nothing but our own mortal ideas as standards to guide us we cannot possibly make progress in spiritual things. On the other hand, if we are quickened of the Spirit and begin to realize the flights we may take in our mind-evolution through Christ, then our standards grow higher and higher and we are given the power, if we persist in trying to attain those ideals, to reach them. The highest ideal possible for us to hold is the Christ ideal—perfection in all things, based upon the knowledge of our sonship of God. "I, if I be lifted up, will draw all men unto myself," said Christ.

QUES. 18. *Why is it important that an overcomer identify himself only with the highest?*

Because it is the law that we cannot attain to anything that is higher than that which exists in our own minds. To identify ourselves with disease, poverty, misery and death means that we will tie these things about our necks like so many millstones and will fare accordingly. To identify ourselves with the Absolute means, on the contrary, that we will conform to these attributes. All this is summed up in the quotation, "As a man thinketh." Christ in us is the highest principle, with which we are to identify ourselves.

QUES. 19. *What work for the world shall be done by the overcomer? How shall he accomplish his work?*

They are the pioneers of the race, as it were, at least at the present time. They are the leaven that is at work, quietly and unostentatiously, but with absolute precision. It is the overcomer of today that shall make a new world, revolutionize the race in its thinking, and shall bring to men the realization that the kingdom of heaven is indeed within them and is here upon earth *now*. This work must be ac-

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complished by fearless thinking, fearless expression of ideas and in faith, understanding and wisdom. The motive power comes from overcoming, not for the purpose of personal benefit, but for the purpose of uplifting the entire human race.

QUES. 20. *What change takes place in a man's conversation when he becomes an overcomer?*

He notices before he has gone very far that he is filled with a power which he did not have before and that, like all forces, this must be used with skill, discretion and understanding. He finds that his thoughts and his spoken words *come true.* He realizes that he may no longer even permit himself to jest, and that even idly spoken words or words spoken without especial aim are apt to reach their mark and accomplish. It is then that the overcomer learns that his thoughts are like edged tools, that they must be guarded carefully lest they injure where not the least intention of injuring existed. Thereafter the overcomer takes control of his thoughts more and more. And just as he learns that this is the case in the affairs of others, so he soon discovers that this is the case in his own affairs. He is therefore more careful than ever to think rightly, never to permit himself to think of lack, of sickness or misfortune, but ever to think abundance, health and all that is desirable. He does not permit his mind to dwell upon error thoughts, but assumes their nonexistence, and fills his mind with Truth thoughts and the qualifications he desires to attain.

IDEALS

Each soul's Ideal prophesies
The future height that soul may rise.
For he who loves the Good and True
In time will reach their stature, too.
So let your love forever twine
Its tendrils round some Dream Divine,
And if your faith Falls not away
You may be all you dream some day.

—*Clara L. Harcourt, in World's Advance Thought.*

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SUNDAY LESSONS

SUNDAY, JULY 22.

REVIEW

(Read first twenty-seven chapters of Genesis.)

SILENT PRAYER: *The Light that was in the beginning is now, and ever shall be, Spiritual Understanding.*

All is mind, and all forms are pictures of ideas. By studying the picture we may get a concept of the idea which it represents. The statue of Liberty Enlightening the World, at the entrance of New York harbor, is a picture of an idea which nearly everybody understands. It was made by a man as an embodiment of his idea of American freedom and majesty. Divine Mind has ideas, and they become embodied through natural processes. The Hebrew Scriptures give a series of pictures representing these ideas.

The first day's creation in Genesis is "heaven," "earth," and "light." Heaven represents a spiritual standard, or law of order and harmony. Earth represents that law in process of manifestation. Light is the presiding wisdom.

The firmament in the midst of the waters is an idea of confidence or faith in the invisible. Waters represent the changing conditions, which are a necessary part of creation; but when faith establishes itself and separates that which is above (spiritual) from that which is below (material) the result is harmony, or heaven.

The dry land is the form idea, or substance, in which the seed of propagation or increase is implanted.

The lights in the firmament, one to rule the day and the other to rule the night, are ideas of intelligent (light) action in both the conscious and subconscious realms.

The abundant bringing forth of the waters is the

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fecundity of the mind, which the great fishes symbolize. In order to bring forth great ideas the mind must realize its innate capacity to be very great.

After this idea of unlimited capacity comes the "image and likeness of God," Divine Man. Then follows the ongoing of this Man Idea in its development. As Adam and Eve it is the innocent child of Nature just entering experience. As Cain and Abel it is developing the idea of self-preservation from the standpoint of personality. Noah is the thought of obedience and the safety that follows.

Abraham is a partially developed photograph of the faith idea, which is more fully brought out in Peter. Jacob is the accumulative idea in process of development under Divine guidance. The fact that it sometimes went wrong does not condemn it in the sight of the Infinite Good. When we are following the highest light we know, and doing our very best, we should never cry over our mistakes. Although Jacob did a number of tricky things in order to get ahead in the world, the Lord does not seem to have called him to account. So long as he was not conscious of his sins, they were not counted against him.

SUNDAY, JULY 29.

THE SPIRITUAL MENTALITY ADVANCED.—Gen. 27: 15-23, 41-45.

15. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son;

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed.

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21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discovered him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44. And tarry with him a few days, until thy brother's fury turn away.

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be bereaved of you both in one day?

SILENT PRAYER: *Jehovah is a God of Justice; blessed are all they that wait for him.*—Isa. 30:18.

The development of man goes steadily forward. New phases of character are constantly being added and old ones toned down or eliminated. Isaac, the inner joyous life current, gradually builds up a body of great vitality, and also an active mentality. These are represented as Jacob and Esau. They are twins, but Esau was slightly the older. Physical vigor comes first in this phase of development, but the mentality that accompanies it is a close second.

Rebekah, the mother-principle in which these two states of mind were gestated and are still growing, desires the mental to take precedence of the animal, so she suggests through her inner imagery to the dominant consciousness, Isaac, that his blessing shall fall upon Jacob. This seems a trick on the blind old father, but it is an Oriental illustration of how we are moved by subjective states of consciousness, and, in our half blind understanding, accept them. The fact is, that the soul is constantly suggesting to us in

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dreams, visions and mental flashes. These suggestions are not always to be followed. They may be for our highest good and they may not. Spiritual understanding must determine this.

This lesson brings out forcibly a universal trait of the feminine mentality in its ambition for the mental supremacy of its progeny. Mothers are never proud of the sons who excel in physical culture, but do all in their power to have mental and spiritual blessings poured out upon them.

Eating always represents mental affirmation. Isaac's desire for venison suggests an affirmation for swiftness, freedom—that unfettered range of expression that opens the way for character expansion. A blessing is an outpouring of the best that is in us upon some cherished ideal. When Isaac blessed Jacob, he gave to the mentality the dominant force of his character, and it was thereafter leader of all the faculties.

The threat of Esau against the life of Jacob represents that inward rebellion which we often feel when we change our modes of thought. To avoid a conflict the soul suggests that Jacob flee to her brother Laban at Haran. Laban means *white, shining, gentle;* and Haran, *mountainous country.* This clearly indicates that the attention shall be located in exalted states of mind, and united with spiritual intelligence and non-resistance. Jacob grew rapidly in understanding and possessions in the land of Laban, and the choice was a good one for the man developing to the full stature in Christ Jesus.

SUNDAY, AUGUST 5.

THE REALIZATION OF OMNIPRESENCE.—Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

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13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God,

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

SILENT PRAYER: *I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

The faculties of man are developed in an orderly manner when the Divine Mind is looked to as the one and only guide. Man, however, does not always seek this inner Wisdom, and the result is a disorderly development. Jacob means one who *supplants* or *directs*, and Esau means one who *acts*. In Divine order Jacob should be born first—we should think before we act—but we find that it is not the rule to reflect and then act, especially among people who are in the early stages of their race journey.

In the immature consciousness the natural man is moved by desire. Appetite and passion are satisfied regardless of the higher law. Esau sold his birthright for a

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mess of pottage. But the soul, Rebekah, loves Jacob, the understanding, and through her connivance he receives the blessing, and takes precedence in the consciousness.

Then follows a fuller comprehension of God and nature. Esau is a savage hunter, roaming through the consciousness in destructive animal desires, but when Jacob takes the ascendancy there is an entire change. Jacob "went toward Haran." Haran means a *high place.* That is, when we let our meditations and blessings fall upon the *knowing* part of ourselves, we are thrown into a higher mental state.

The sun was set and Jacob tarried there all night, and took one of the stones of that place and lay down to sleep. Which means that at first we have no light on these subjects, "the sun is set," but like Jacob, we are to tarry there in meditation through that darkness, or "night," and in the subjective consciousness (dream) the messengers of God, or ideas of Truth, will come to us.

The stone which Jacob put under his head signifies that the understanding was placing itself where it might unravel the meaning of matter and material conditions. The ladder which Jacob saw represents the step-by-step realization by which we assimilate the Divine ideas of Truth coming to us from the Lord, who stands at the upper end. The Lord promised the land to Jacob and his seed, and assured him of his presence and power. "Behold, I am with thee, and I will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee." "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."

The Lord is right here in our midst. Understanding, when turned toward the omnipresent light of Spirit, opens its eyes to the astonishing fact that these seemingly material bodies and temporal surroundings conceal the immanent God. And Jacob said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." When Divine Wisdom reveals to us that our seemingly physical bodies are "none other but the house

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of God," we are at first afraid. It seems too awful to think that we have made this, the Father's house, "a den of thieves."

In the morning of this new understanding even these temporal surroundings become holy in our sight. Like Jacob, we set up these common things, the stones upon which we slept in ignorance, and pour the oil of joy and gladness upon them. Then we name this place, this temple, our body and its affairs, *Bethel, the house of God.* "But the name of that city was Luz [separation] at the first." That which at first we conceived to be separate and apart from God, we find to be his very abode.

SUNDAY, AUGUST 12.

MIND AND BODY REUNITED.—Gen. 33:1-15.

(Read Genesis 32.)

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6. Then the handmaids came near, they and their children, and they bowed themselves.

7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.

9. And Esau said, I have enough, my brother; let that which thou hast be thine.

10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11. Take, I pray thee, my gift that is brought to thee; because

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God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die.

14. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.

15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor in the sight of my lord.

SILENT PRAYER: *Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

Jacob, the mental-man, supplanted Esau, the physical-man, and has developed his possessions until he is rich. But the Divine Law is not fulfilled. A man cannot grow harmoniously unless he joins mind and body. A union is about to take place—Jacob sees this and prepares to meet his brother Esau. He gives up and sends over his ideas of possessions at the Jabbok ford. The Hebrew meaning of this word is *evacuation* or *dissipation.* At every forward move in the ongoing of man, he gives up his present ideas that he may receive greater ones.

The crucial test comes when a man finds he has to give up his very self before he can go forward. Jacob sent over the ford everything he had and was left alone. Then he had to wrestle all night (mental darkness) with a presence he could not clearly discern, but could feel as a Power he must prevail with. This Power tests the strength of the soul at every point and finds the weak spots.

This angel threw Jacob's thigh out of joint. The thighs represent strength, in that they directly sustain the weight of the body. The weak thought in the Jacob consciousness was *fear.* When the soul has for a time lived above the body, and ignored its natural needs, there is a subconscious sense of injustice, and fear of results.

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But Jacob was full of faith in the supremacy of the Spirit, and he would not give up until he had the *assurance* that the Presence he felt was God. His tenacity was rewarded with the blessing he asked for, and a new name, Israel, meaning a *prince*, one who has power with both God and man, was given him.

"Jacob halted upon his thigh" (Gen. 32:31). The *fear* remained with him. He was afraid of the enmity of Esau and became servile and cringing in consequence. But there is nothing in the lesson to indicate that Esau had any enmity in his heart. He did not understand the meaning of all the presents the fearful Jacob prepared to appease his supposed anger, neither the oft-repeated, "Let me only find grace in the eyes of my lord."

Esau means *the one who acts.* This actor, or body consciousness, is never the enemy of man, but always his obedient servant. Consequently there is never anything to fear from the animal propensities when they are united through the spiritual consciousness with Divine Mind.

SUNDAY, AUGUST 19.

HEALING LESSON.—II Kings 5:1-14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

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7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

SILENT PRAYER: "*Heal me, O Lord, and I shall be healed; save me, and I shall be saved.*"—Jer. 17:14.

Naaman, representing the personal will, "captain of the hosts of the king of Syria," is the intellect, or realm of forms. In New Testament symbology "Christian" typifies the spiritual, and "Gentile" the material.

The will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind—through it "Jehovah had given victory unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It has developed out of the ignorance of sense into a certain perception of spiritual Truth. This deliverance was the result of a spiritual impetus—will force.

Some people would have us believe that the human

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will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material instead of spiritual; and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished: the blanched spots on the skin spread until they affect the joints, and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maiden" who had been captured by the Syrians from the Israelites is an offshoot of intuition, which may be designated as "spiritual perception." It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of spiritual power, although ruling in a realm where power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is the offspring. This man of power says, "Let him come now to me, and he shall know that there is a prophet in Israel."

The personality of the formed man centers about many things. It travels with a great retinue of servants, with "horses and with his chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The spiritual man commands cleansing of personal will as the remedy for his false

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belief, and the river Jordan the agent. The Jordan represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud and haughty will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look away beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departments of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do, or anyone else for what he does. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that he gave [made known] his only begotten Son that the world through him [through sonship] might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be his. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence and power."

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"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY,
(Silent Unity Department)
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

CLASS THOUGHT

July 20 to August 20, 1917
Held daily at 9 p. m.

The Fearlessness of Infinite Innocence and Love dwells in me.

PROSPERITY THOUGHT

July 20 to August 20, 1917
Held daily at 12 m.

The All-Providing Mind is my Resource and I am Secure in my Prosperity.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from July 16th to August 16th, 1917:

July 16th to August 1st—Matt. 13:11-12: "Unto you it is given to know the mysteries of the kingdom of heaven. For whosoever hath, to him shall be given, and he shall have abundance."

August 1st to August 16th—Luke 6:44-45: "For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; for out of the abundance of the heart his mouth speaketh."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The true revelation of God is in the still, small voice of the Spirit within your own soul. This you will realize when you get still enough in communion with the Father to feel his presence. You cannot hear this voice with the outer ears; it is just an inner knowing; it is your consciousness receiving from the One Mind the desired light or inspiration. It is right to seek this communion with the Father, that he may speak to you as well as you to him. You, no doubt, often receive inspiration direct from the Father Mind, but do not realize it because it comes quietly, almost naturally, when you have looked for something wonderful, perhaps what is called supernatural, to take place. See I Kings 19:11 and 12.

* * * * * *

You seem to want your conditions changed so you can have more time for self-development. Have you ever

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thought that you must really work from the opposite standpoint? You must master self before you can work with the outer.

One can do nothing through the "rebellious" attitude. This would but tend to make things more negative for you. But you can do much through rising out of such a condition and laying hold of the Truth. Begin to praise your affairs as you find them today. Rise each day with the determination to make the best out of what you have—not just to "get along" but to get some pleasure, some good, out of your day's work and experiences. You will find that there are lessons right where you are. When you master the lessons they will no longer be experienced. You will find one thing absolutely necessary—a cheerful and victorious disposition. You can cultivate this through watching your thought and admitting none but the good. It may not come easily to you at first but persistence will bring a grand reward. Get the joy feeling and you will find joy everywhere about you. Kindly join us in this prayer: "I am no longer bound to old thoughts and conditions. I rest secure in the joy of the Spirit and my mind and affairs are renewed and managed through Christ Jesus."

* * * * * *

We cannot see that the present war can last many months longer, so we do not look for the United States to directly participate in it to any great extent. But just what may take place before peace is brought about among the people and governments of the different countries, we cannot say.

Since we believe we are living in the end of this age and the ushering in of the millennium or thousand years of peace, we know that many changes must take place, and the present form of commercialism, which is one of the greatest causes of the unrest and conflict among the nations, must undergo a very great reformation. We cannot say exactly what this will mean to people as individuals, but we know that those who trust in the Lord shall always have their every need supplied. We are told by Jesus Christ to "seek first the kingdom of God and his righteousness, and all these

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things shall be added unto you." According to Isaiah 33:15-16, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high: . . . *bread shall be given him and his waters shall be sure.*"

Only those whose trust is in the Lord, and who have made themselves rich in faith and in the assurance of bountiful good, are ever really safe as far as finances are concerned. Their trust is not in banks but in God, and they heed the command, "If riches increase set not your heart upon them." Their assurance is not in outer possessions, of which Jesus said, "Moth and rust doth corrupt and thieves break through and steal" (see Matt. 6:19-20), but their treasure is in heaven—the kingdom of rich ideas and of order and harmony within their own minds and bodies. They know that if all outer possessions were swept away they would still have plenty, for the inner wealth of consciousness cannot be taken from them, and it will always keep on manifesting in the outer in abundant supply, when the consciousness of omnipresent supply is attained.

So, our advice to all people is to seek earnestly the kingdom of God within them, and to bring it into expression and manifestation in their lives, for in finding this inner kingdom and righteousness of God they will have attained that understanding and wisdom spoken of in Prov. 3:13-18, and the promises given therein will be theirs. Please see the inclosed booklets, "The Kingdom of Heaven Is at Hand," and "The Way to Prosperity."

* * * * * *

Various explanations are given as to the cause of the manifestation of a "birthmark"; any one of which might apply in your case. It is undoubtedly a fact, however, that one who is still living under the law of generation, carries the mental and physical impressions over from one incarnation to another. The soul includes all of man's thoughts, and forms the body after the character of these thoughts. Thoughts that had been deeply impressed in

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the soul of an individual would remain with him and manifest in his body, until he changed their character by a higher thought power.

Thoughts not only form and produce conditions, but they also attract them. "Acid" is representative of a destructive thought. If, in some past incarnation "acid" was thrown in your face, as you suggest in your letter, it was because you had previously held in mind some destructive thought. The important point, therefore, is not to find the result which brought about the manifestation, but to give your time and attention to eliminating the thoughts that caused the inharmony. Thoughts of anger, fear, lust, hate, or any consuming thought of whatever kind, would produce the "burning" sensation in your body, which you say attends each manifestation of the "birthmark." By asking for wisdom of the Lord, you will be shown the thoughts that need attention.

Spiritual Substance is everywhere present. Wherever you locate it by your thought, it will manifest for you. You can readily see, then, that if you think of "the substance center" as located at some place apart from yourself, you dissipate your own thought-substance, and give it to that place. This applies to both your body and your finances. The marked paragraphs of the inclosed booklet, "Gaining the Mastery," explain this point more fully.

* * * * * *

Do you believe that the "Blood of Jesus Christ" saves us?—* * *

We read in Romans 5:10 these words, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved by his life.*" Again, in Romans 8:2 we see that it is the Law of the Spirit of *life* in Christ Jesus which makes us free from the law of sin and death.

We believe that the blood of Jesus Christ saves us, but the "blood" that heals and regenerates man is the indwelling "Life" of Christ, not the blood that he poured out on the cross of Calvary. The death of Jesus on the cross no doubt played a certain part in our redemption, but we

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must have a "live" Savior if we expect to do very much along the line of overcoming sin and its results—sickness, poverty and death. Our Savior must also be present with us and not far away, as regards time or distance.

See John 4:14; 7:38, and Romans 8:11, also Col. 1:27—"*Christ in you the hope of glory.*" In I John 1:7 we are told that "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is a present cleansing, which could not possibly take place through anything on the outside of us, so the blood spoken of here must refer to the risen, indwelling Life of Christ. See I John 4:2 and II Cor. 13:5.

Hebrews 6:4 to 6, refers to people who have left behind the first principles of the doctrine of Christ, and have gone on unto perfection. The heavenly gift of which they have tasted is the Life of God within their bodies, for they understand and are seeking to demonstrate the redemption of the whole man, which includes the body. They have tasted the powers of the world to come, that is, they have quickened within themselves the God-qualities or spiritual powers, even to the extent of bringing forth the Christ Child—the New Birth. We hardly see how such a one could fall away, but if he did he would no doubt have to lose his body, as those who do not know the Truth are doing by the hundreds every day in dying and going into the grave, thus reaping the wages of sin. But such a one could come forth again, having been given another body of flesh through which to overcome and express and gain perfection, for through Christ, who is the Savior of *all* men, all will in due time partake of salvation. The text in Heb. 6, that you mention, could not in any way refer to one who knows only the first principles of salvation—that is, one who still believes in "baptisms," "laying on of hands," "the old ideas of the resurrection of the dead" and "of eternal judgment."

You will find some helpful suggestions in regard to the "unpardonable sin" in the booklet, "Truth Demonstrates

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Itself." This explains the "sin unto death" spoken of in I John 5:16. Of course, while one attributes his sufferings, diseases, lack, etc., to God, and will not recognize the Holy Spirit, it would be useless to pray for him, because he is denying the one and only Source through which his deliverance can come. But just as soon as he opens his mind and heart to the Truth, he makes possible his forgiveness and healing.

* * * * * *

It comes to us that your seeming lack of both health and finances has come about through your non-recognition of and failure to keep the Law of Giving and Receiving. You see, there are two sides to this Law. You gave and gave in a personal way, to those seemingly dependent upon you, all your God-given Substance, and used all your powers for their good, with no thought of the receiving side of the proposition. This naturally kept them and others from thinking of compensating you in any way, and not receiving daily in mind and body an inflow of Divine Substance and Life corresponding with the outflow, you gradually became depleted throughout your entire system and in your affairs, for the condition of things in the inner always manifests in the outer. This is the working out of the Law. There is no such thing as fate.

It is true that you have made for yourself the conditions in which you now find yourself. It is also true that the Father's loving care is just the same; his wisdom and bounty are unchangeable, so you can alter your whole life and bring into it the unlimited good that you desire, and which is your inheritance as a child of the living God.

* * * * *

You will find that many points in Matthew 24 are brought out in the inclosed booklet, "The Second Coming of Our Lord." These, with the other texts along similar lines that are taken up in this booklet, will give you an idea of the teaching of the chapter to which you refer. It is well to remember, in reading this chapter in Matthew, that Jesus was answering three questions that were asked

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him by his disciples, viz., "When shall these things be?" (referring to the demolition of the Jewish Temple, which took place at the time of the destruction of Jerusalem by the Romans about eighty years or so after Jesus' crucifixion), "What shall be the sign of thy coming?" (or presence being made manifest in the people and nations of the earth, for Jesus has always been here, only invisible to the mortal eye of man), "And of the end of the world?" or age.

The presence of the Christ has always been recognized by his faithful and inspired followers all through this age, and now, since the end of the age is upon us, a greater realization and manifestation of his Presence is daily and yearly being felt and known by all those who are receptive to the Truth and lay hold of it. It is also becoming felt by the careless ones, and is due to be so clearly seen that all must know of his Presence and Kingdom, which is already being set up on this earth. It is referred to in Daniel as a stone cut out of the mountain without hands and increasing until it fills the whole earth. See Dan. 2:34, 35, 44 and 45.

In order to help bring about the peace on earth and goodwill to men which was and is the mission of the Christ, you can join us in carrying out the suggestions given on pages 442 to 445 of the May, 1917, UNITY. And remember that to those who have laid hold of the Truth and entered into the "Peace Consciousness" through Christ, having brought about peace among their own warring thoughts and states of consciousness within, and are filled with the Love of Christ, there can never be any war, for they, knowing the unreality of seeming evil, cannot enter into it at all. Realizing that Life and Love and Peace are the only realities, nothing else can come into their world. Read the 91st Psalm often; hold "*I will fear no evil, for thou art with me,*" and you will be kept in *peace.*

In answer to your question as to why Jesus was crucified and why God did not prevent the Jews, we would quote Jesus' own words to Peter when that disciple attempted to use the sword to protect him: "Put up again

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thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it shall be?" (Matt. 26:52 to 54).

Jesus Christ came as the Great Teacher, Wayshower, Redeemer and Savior to the race, and in his work it was necessary for him to fulfill the whole law and the prophecy concerning him, even to making the sacrifice in the outer way of which you write.

We cannot think that God—Divine Mind—Father of all, who is Love and Life and Light and Truth, and knows only the abiding, enduring qualities of Good, could ever have demanded a blood sacrifice. The crucifixion of Jesus was a type or symbol of the crucifixion of the mortal self through which he passed during his years of overcoming, in which he did his greatest work for mankind. His consciousness of Life was so great that it remained in his body and resurrected it in three days and then spiritualized it until it, after forty days, disappeared from the vision of those who were still in the mortal consciousness. Through his death and resurrection he proved that "death and the grave" had no power and so delivered the race. See Heb. 2:14 and 15.

And we are to follow him in this inner daily dying to self and being resurrected daily into newness of Life until we realize that we have in our bodies overcome that disintegrating process called death, and have preserved our whole man, Spirit, soul and body alive and entire. He said and now says, "*I am* [in you] *the resurrection and the life. He that liveth and believeth in me shall never die. Believest thou this?*" (John 11:26). See also Col. 1: 27; I John 4:2; II Cor. 13:5 and Romans 8:11; also read and study carefully the inclosed booklet, "Attaining Eternal Life."

* * * * * *

We have thought much about your statement, "The

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higher I make the statements of Truth the more I suffer in the flesh." There is an adjustment you need to make in yourself, for statements of Truth made in Divine Order should harmonize and lift up the flesh as well as the soul and spirit. It would be well for you to meditate much on this saying of Jesus, "Consider the lilies of the field, *how they grow.*"

When one makes high, Absolute statements of Truth he should always come down into his body and build it up in the Truth; make the proper connection between the Absolute and the relative, the within and the without; otherwise the mortal thoughts will finally bring about a separation of soul and body. One cannot live continually in the Absolute until he lifts his whole man, which includes the Body Temple, up into Spirit. You know Jesus Christ warned us against putting new wine into old bottles; the bottles (our bodies) must be renewed, made new to safely hold and retain the abundant Life and unlimited Good of Spirit. Much of our time, therefore, should be spent in building the Truth into our bodies, resurrecting and spiritualizing them in every part.

As long as we have the relative to deal with we must see that we make the proper at-onement between the inner and the outer, the Ideal and the manifest. When one develops in the Order of the Divine, there will be no "mountain-top" or "valley" experiences; all the high places will be made level, the low places built up, the rough places smooth, and man will unfold naturally and equally spirit, soul and body, not one ahead of the other but all together in peace and harmony, in his right place in the Divine Plan. There is a law and order of growth and as we learn this law and conform to it we will develop and bloom and bear fruit spontaneously; we will not "force" growth nor "retard" it. So let us learn the lesson of the lilies, "*how they grow.*"

* * * * * *

Jesus Christ said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,

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hath everlasting life, and shall not come into condemnation; but *is passed* from death unto life. Verily, verily, I say unto you, The hour is coming, and *now is*, when the dead [those states of consciousness in us that believe in death and are under the sentence of death, being already dead in the belief of separation from the Father, who is Life] shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." The Christ—the Son—is within each of us, and in him is Life, present tense life, omnipresent—now present life—more abundant life, and we can demonstrate it throughout our entire being if we will. The whole creation waiteth for the manifestation of the sons of God (which manifestation is the redemption of their bodies), that it too might be redeemed from the bondage of corruption. See John 5:24-26 and Romans 8:19-23; also the booklet, "Attaining Eternal Life."

As long as one puts his redemption off to some time in the future it will remain there; the only life that is worth anything to us is that which we realize now, for now is the accepted time and today is the day of salvation (II Cor. 6:2). The article we have marked in the booklet, "Questions and Answers No. 5," will explain what Jesus did with his body, and where he is now.

* * * * * *

The individuality of everyone is preserved and in due time all will come into their rightful place and enter into life, and we do not know just how much we will be used some day to help these other dear ones into the Light of Truth. You can leave your daughter in the Father's loving care and keeping, and go unto perfection, being fully assured that she is the offspring of the living God and at the right time will come into her own inheritance of Good, for it is not the will of the Father that any should be lost. In Spirit you will know her again, but in coming to that place of spirituality you will have grown out of the personal to such an extent, and have entered so fully into the Universal Christ Love that you will have learned to love the Lord your God with

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all your heart, mind, soul and strength, and your neighbor as yourself. You will then see and know all men and women as brothers and sisters in deed and in truth, and all as one family with one Father-Mother—God, and all limited, selfish, personal relationships will have been done away, with all the sorrow and suffering that goes with the mortal conception of things.

* * * * * *

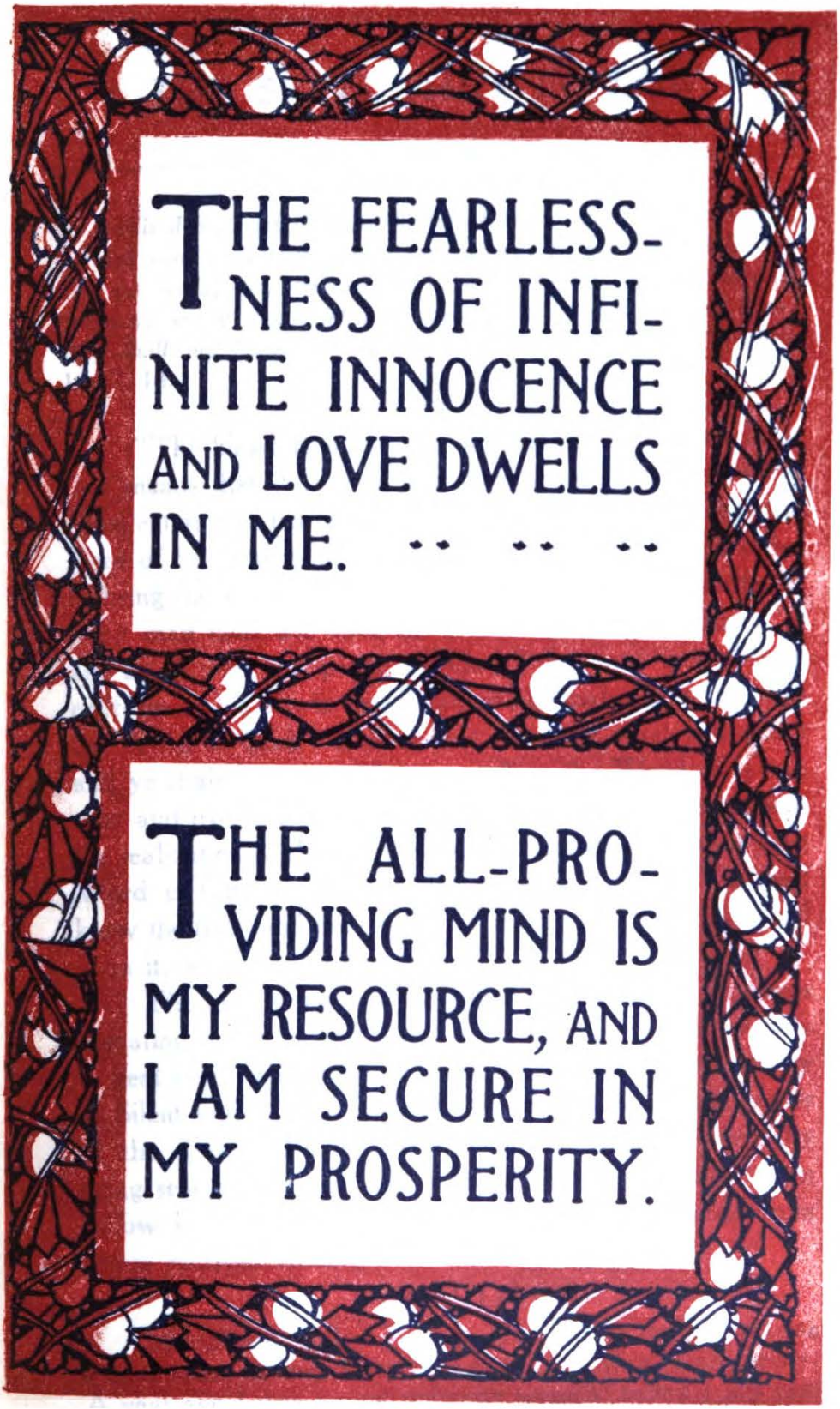
We are an organization, but have no creed or formula of belief, therefore have no written statements in regard to our attitude toward "war." It would not take much study of our teaching, however, to show that anything which tends to tear down and destroy is no part of it. We do not even kill, or partake of that which has been killed for food, because we do not believe it right to take the life of any creature. In view of these facts alone we could not believe in war.

Of course, when man in his ignorance and disobedience builds up customs, forms of government and conditions that hinder the progress of the Truth and keep the nations of this earth from becoming the kingdoms of our Lord in every sense of the word, something must overthrow them. So we can see that even war, as terrible as it may seem, is tearing down barriers in the path of Truth, and is opening up the way for better things.

Jesus taught "life," and in regard to death he said, "Let the dead bury their dead; but go thou and preach the kingdom of God," so, in respect to the war, we would say in like manner, "We are preaching Love and Life and Peace. Let those who believe in war, and are in the war thought, look after those things, but we must busy ourselves with living and teaching the Truth—that which is uplifting, upbuilding, healing, and that tends to the abiding 'peace on earth, goodwill toward men,' which is now being brought into expression and manifestation in the earth as the 'Kingdom of God and his righteousness.' "

Purity is a science.

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"The kingdom of heaven is at hand." This declaration means that it is here now and always has been here. Man enters into heaven (harmony) when he harmonizes the ideas of his mind with the ideas of Divine Mind. In order to bring the kingdom of harmony into the earth (manifestation) man must act upon his ideas. When he affirms, "I am filled with the peace of God," he must immediately conform all his acts to that ideal, else he makes null and void the Word of God. Believe that you have what you desire and ye shall have it. You may affirm the Word of Truth over and over, but there comes a point when you enter into the realization of the Truth, and rest in confidence that your Word is fulfilled. Leave the *when* to God. "Ye shall know the truth and the truth shall make you free." Depend upon it, for it cannot fail.

The glad tidings of the power of the Christ Principle operating in the consciousness of mankind, abundantly able to heal every inharmony, is daily proclaimed by the Society of Silent Unity to all parts of the world, through the power of the spoken Word, and through the letters continually being sent out to our many correspondents. That the signs follow is evidenced by the following extracts taken from letters received recently:

HEALTH

Alleghany, Cal.—I am so grateful for the instructions I have received from UNITY as to the real way to prosperity. A year ago I was a most unhappy woman; today I am sure

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there is none happier or more contented. Much good has come to me, many wonderful demonstrations from faith. Mr. S.'s wound has been completely healed during that time. Thirteen years ago the doctors gave him six months to live. He had five operations on his hip bone, none of them doing a particle of good. We finally resorted to Christian Science, but were unable to grasp it fully, although it benefited a great deal. Almost a year ago I visited the Truth Center at Grass Valley, where I was then living and I found what I was always wanting. My first real spiritual demonstration came through the thought, "There is a Spirit in man and the inspiration of the Almighty giveth them understanding." I have never written to Unity before about this wonderful demonstration of healing because my husband always said, "Wait until we are sure of it." It was so hard for him to really believe it possible. Soon after taking up the study of Truth a piece of decayed bone came to the surface. Having no instrument to remove it, we had the doctor remove it. We were heavily in debt, but can now see a clearing up and a bright future.—*Mrs. H. H. S.*

New York City, N. Y.—A month ago mother asked for prayers for my father's eyes. They are perfectly healed now, and we are all very grateful.—*F. B.*

Belleville, Ill.—I wired you for prayers for pains and swelling in my ears. I slept well that whole night and the next morning I could not feel that I had ever had a pain or swelling in my ears. I am so grateful and so thankful for all the help you have given me.—*F. S.*

Ontario, Cal.—You may discontinue your prayers for my son as he has entirely recovered from the attack of asthma. I give thanks always for all things to God, the Father, in the name of Jesus Christ. May God bless you and your work.—*Mrs. W. V. B.*

Kansas City, Mo.—I received your letter in answer to my request for prayers for my sick husband and myself. His recovery has been marvelous. He was in bed, almost helpless with rheumatism, but is now able to be up and is getting back his strength fast. I was sick and feared I would have to have an operation, but now I feel as strong and well as ever, with no symptoms of my trouble. I asked your prayers also for prosperity, and blessings along that line were beyond my expectations. We had no money for coal or provisions and bills were coming due every few days. Friends from all sources have come to our rescue.—*M. W.*

Spreckles, Cal.—Some years ago I had hemorrhage of the lungs and never seemed to fully recover. Just before

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Christmas I had bronchial pneumonia and was certainly very ill. I trusted Divine Healing and have come into a better understanding of the Word. My friends say it is wonderful how I recovered without a doctor. My husband says, "You look ten years younger," and now he is studying Truth.—*Mrs. C. E. B.*

Phoenix, Ariz.—I wrote you asking prayers for a growth on my face, and I know the letter had not more than reached you until the growth was entirely gone. I cannot put into words the thanks that I feel. Praise God!—*Mrs. J. D. A.*

Lorimer, Iowa—My son's foot is all right and he can walk without the aid of a cane. I feel so thankful to you good people, for your prayers. I know it was through God's healing power and your prayers that my son's foot was saved. Praise God's Holy Name now and forever.—*Mrs. F. S.*

San Jose, Cal.—Some days ago my husband awoke with a severe sore throat, in fact so sore he could scarcely swallow. It was what doctors pronounce tonsilitis. Having suffered severely from this in the past, even having his throat lanced numerous times, he knew immediate action was necessary. He spoke the healing Word with the firm faith that God could heal the condition if he but open himself to the Divine inflow. He came home to his dinner and ate with enjoyment, and entirely free from all pain. He spent the evening in company of friends and was perfectly well and normal. It was such a marvelous demonstration of instantaneous healing that he was filled with joy and praise and can scarcely refrain from telling everyone he meets about it. Business seems to be better, and all conditions are improving.—*Mrs. W. A. G.*

French Camp, Miss.—I am healed of rheumatism and rupture for which I asked your prayers about a month ago. I praise God for showing me to a better understanding of his Word.—*J. S. H.*

Kansas City, Mo.—I wish to thank you for your prayers for my health and prosperity. I am a woman of seventy-one years and have been subject to convulsions over twenty years, but I am thankful that I have not had one since last October. I am sure your prayers for my prosperity are being answered. I am so thankful for my many blessings, and am sending you a love-offering.—*K. J.*

Vienna, Ga.—It is with a heart full of gratitude to God and you dear ones that I write to tell you of the wonderful recovery of my boy, for whom I asked prayers. On

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Friday he was taken with a chill and a high fever, with all appearance of pneumonia—pain in side, red lips and cheeks. The fever continued until Tuesday night when it left him, and he went back to school on Thursday following, and is doing fine with no medicine nor a physician. He is very thankful, and we both praise the Lord. I wrote you about my teeth some thirty days ago and I want to tell you that before you got the letter they were easy and have not hurt me since. I enjoy UNITY and *Weekly Unity* so much I cannot afford to do without them.—*C. M. S.*

Kansas City, Mo.—I was cured of rheumatism about three years ago. I was down about five or six months before I heard of Silent Unity. After receiving your prayers I began to get better, and have never been bothered since.—*Mrs. G. M.*

Omaha, Neb.—I am glad to make my first report of thanksgiving, although it is almost three months since I had my friend, Mrs. K., write for prayers for my boy. He had taken down with scarlet fever, and it is wonderful how nicely he pulled through the sickness. I want to thank you dear Unity people for your loving prayers.—*Mrs. C. F.*

Independence, Ore.—Mrs. B. is now well and able to walk around. The day I was called as nurse for her she was not thought strong enough to live through the night. I went in and sat down by the bed and spoke to her as though she were all she should be, which in truth she really was. They told me I was to have anything I wanted, and I asked to be left alone with her. I told her in the silence how much God loved her and just what she was to God and what he is to her, filling her with courage and hope. I then resolved to write to your Society for assistance. In about two hours she began to perspire, and the temperature never varied more than nine-tenths during the rest of her illness. When the doctor came I told him all was well with her, and he said he never was so surprised in his life, and consulted three other physicians. They all agreed that they could not ask for anything better. The heart did not fail her once; I told her it simply could not fail to do its duty. I got your inspiring letter yesterday, and feel as though I had been there with you. The B.'s are very thankful for this demonstration. I am simply exalted in love and heartfelt gratitude, and it seems as though my faith is to be rewarded now by an increase in substance.—*J. L. B.*

Rochelle, Ill.—The response to the prayers for the recovery of C. H., who fell from the roof of the home on Monday morning, a distance of nearly fifty feet to the

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ground, has been marvelous. On Thursday morning there was a sudden change for the better, the doctor saying it was the most wonderful change he had ever seen. Since then his improvement has been fine, the bruises on his face having completely healed. We will take him home within a day or two and you can discontinue your ministry. I cannot find words to express my gratitude for your assistance in invoking Divine aid. I will pray that I may be made steadfast in my faith and be of help in this wonderful cause of Truth.—*M. D. H.*

Kensett, Ark.—I wrote you about six weeks ago for prayers for my son who had pneumonia. We all thought he was dying and I left the room and telephoned to my mother to come at once. She is a great believer in the Truth, and as soon as she got my message wired you. I did not see how he could live, but by evening the death struggle had ceased and he was breathing perfectly easy. Thanks to your prayers and to God he is now visiting my mother in Little Rock.—*Mrs. M. O. W.*

Chicago, Ill.—I wrote you for prayers for my husband who had suffered for three years with rheumatism. All remedies had failed to do him any good and he had lost all hope of ever being cured, but I insisted that God could and would cure him if he would only put himself in his care. He finally consented for me to write you for prayers in his behalf, and, greatly to his surprise, the pain left him almost entirely before we received an answer from you. He is now perfectly well and we cannot begin to express our thanks to God and to you.—*Mrs. C. K. S.*

Denver, Colo.—One year ago I was paralyzed and had not walked any until this morning. I am very thankful and feel that God has restored me to health.—*J. R. W.*

Lovell, Wyo.—My brother was not expected to live, being so low with typhoid fever and Bright's disease. At the time we received the telegram to come at once my mother wired you for treatments, and my brother recovered from both the fever and the Bright's disease when the doctors here and the special doctors from Billings said he couldn't live. We all feel so thankful about it.—*K. L. G.*

Sedan, Kan.—I thank you so much for your help and prayers. I was taken with pneumonia and my doctor and nurse said there was no hope for me. My husband's mother straightway wrote to Unity for aid. The morning after she wrote I dropped off into a deep sleep, and when I awoke I was pronounced out of danger. The doctor said he couldn't understand how it happened so quickly. I also

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thank you for the special prosperity treatments you have been giving me the last month. The benefits received have been plentiful.—*Mrs. E. O. R.*

Saratoga, N. Y.—The day I wrote you my little cousin was considered in a critical condition. The doctor diagnosed the case as spinal congestion and pleurisy. She had been unconscious for several days. That afternoon she regained consciousness, two days later sat up and in several days was playing around the house. She is grateful to Jesus, who, she says, "lives in her breast and makes her happy."—*C. P.*

Toronto, Ont., Canada—I wrote to you about my daughter on Sunday and the letter was posted about eleven o'clock. She had every appearance of scarlet fever, but by three o'clock the fever had subsided. We called a doctor for the sake of precaution and appearances, and he gave us the benefit of the doubt and we were not placarded. She is now well and going to school. My husband is also well. Praise God from whom all blessings flow.—*M. B.*

Brooklyn, N. Y.—I am happy to say that our prayers have been answered and my sight fully restored. All honor and thanks be unto His name.—*C. H. Q.*

Chicago, Ill.—I am so taken up reading Unity literature that I can hardly do anything else. All of Mr. Fillmore's writings are wonderful to me and so free from material thought. This afternoon I had the pleasure of having a woman here in Chicago give me her testimony of her healing of syphilis in the last stages. Her healing seems complete, all sores healed and she is gloriously happy in the Lord, having a sane mind all the time. This was a year ago. She prayed to God two hours and was healed. Wonderful power!—*B. S.*

Philadelphia, Pa.—I seemed to be so weak and ached all over Friday morning (cleaning day) and I did not know how to start in. I laid on the bed for a while, reading *Weekly Unity*, and suddenly I thought, "This will never do; if I have God's health expressed in me this is a poor way to show it." So I got up and started to work and I can safely say that in five or ten minutes I had forgotten all about it and all day long I felt exceptionally fine. I did not get tired and have felt great ever since. I feel that I am walking on air and I imagine I look better and younger. My hair is demonstrating such health and beauty. The pimples that were on my nose are clearing up nicely and my

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heart is much stronger. I thank God and Unity.—*Mrs. A. M. L.*

Beaumont, Texas—You have reminded us to report on any improvement, even though the complete demonstration may not have been made yet. Our boy has improved wonderfully in his studies at school and is of a sunnier disposition than ever before. While the kidneys have not responded altogether to perfect activity and control, they are much improved and I am very thankful.—*Mrs. T. J. H.*

Stockton, Cal.—Praise God! The morning I mailed my letter, asking your prayers for my friend, she felt a change for the better and was able to leave the sanatorium five days later. She is now well and will be back to work this week.—*Mrs. R. M. H.*

Norfolk, Neb.—I am so thankful for the treatment rendered my little daughter. She had been sick for ten days with sore throat and stiff neck. I had had the doctor many times and Wednesday he said she had temperature, and it looked very much as though an abscess was forming in her throat. At three o'clock that afternoon I sent you the telegram and asked several of my Unity friends to help. She was up in an hour, and ate dinner that evening. She hasn't had any temperature since and has been up every day.—*Mrs. D. W. T.*

Lankershim, Cal.—I wrote you for prayers for health and prosperity. My husband has not had any trouble with his stomach since I wrote, and he also secured employment at fair wages. I thank God and Unity. My heart is full of praise.—*Mrs. I. M.*

Snyder, Colo.—My little son who had an enlargement of the neck is healed, and I thank God with all my heart for it.—*Mr. H. M. R.*

Battle Creek, Mich.—Your letters were duly received and all that you said was true. I was working too personally and in tension. I laid down and held the word your letter contained, and it surely is the "grippingest" one I ever had. "I have faith in the healing, restoring power of Thy Omnipotent Spirit now working in and through me, in the name of Jesus Christ." I had been on the liquid diet for weeks, and while I could see little change, I went to work Monday morning, but it was the worst day yet. About 11 a. m. I realized I could do no more, and I asked God to help me. Some thoughts flashed into my mind, "This is the way, walk ye in it," and I said, "I will." I had also tried to hold the thought, "I am the Way, the Truth and the Life," while sitting. All of a sudden the

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tension went straight out of me. I felt the healing power and life and peace of God flow through me. The nausea, faintness, muscular weakness, everything went. I got up and went to my desk perfectly able to do everything required of me. After this *instantaneous* change I worked until 1:30 and kept getting hungry. I went out and ordered a vegetarian meal and ate it. It seemed marvelous, wonderful to me. I worked later than usual at night, but went home on wings. In twenty-four hours the change was so marked that everyone began to say, "You are better." I realized how the subconscious mind had dominated me and opposed the work of the Spirit and I began to talk to these centers. I had never done this before. You have helped me so wonderfully. I thank you and God, our Father, for all his good gifts.—*E. S.*

Vancouver, B. C., Canada—My little girl has been completely healed of the whooping cough, and my husband's facial paralysis is wonderfully better. Thank you all for your wonderful help through the loving Father.—*M. G.*

Chicago, Ill.—I wrote asking your prayers for my little niece for inflammation around the heart. The day I wrote I had a letter from her mother saying, "If she isn't better by the first of next week the doctor is going to inject a serum to scatter the inflammation and reduce the fever." She and her mother held the thought you sent for her and the serum was not injected. I am happy to say she began to get better right away and today is as well as ever. My own trouble for which I asked prayers has disappeared and I am feeling fine. I do thank you so much for your help and the Father for the many blessings brought into my life since that day I met UNITY some three years ago—a number several months old in a hotel parlor of a small eastern town.—*Mrs. J. C.*

Togo, Sask., Canada—I am thankful to say that my tooth is filling fast. Praise God.—*Miss V. W.*

St. Paul, Minn.—I wrote you to pray for me as I was very ill, and was thinking of going to the hospital for an operation. I am now just as well as I ever was. Have been working two weeks and truly thank God for it.—*D. P.*

Germantown, Pa.—I wrote asking your prayers in helping to overcome nervousness and a general depression. I was greatly benefited immediately and have been having better health than ever before. My music has improved and I have more scholars also.—*E. T.*

Leavenworth, Kan.—I found UNITY with a blessed

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pamphlet inside, about a year ago when I had inflammatory rheumatism and could not be moved. I had been in bed for months. I stopped doctor's medicines that night, and read the lessons and kept the nine o'clock silence as directed. In two days I was up doing my work and have never had rheumatism since.—*Mrs. C. B.*

PROSPERITY

Valleyford, Wash.—My letter to you had been mailed only a short time, when a party who saw my "ad." called me up over the telephone. He was looking for just the kind of a place we had to sell, and in the short space of three days the deal was closed. My husband was greatly pleased, as he had the place listed with a real estate man for some time and had been unable to do anything. We are so thankful for your prayers and I cannot tell you what it has meant to me to realize more of God's power and to know that I have such faithful friends as Silent Unity.—*Mrs. O. M. S.*

Reading, Pa.—Please find inclosed a love-offering, but no amount of money could ever pay for the wonderful light and love and understanding that have come to us through Unity. We are almost through paying off our financial obligations, which have been standing for two years. My husband made the remark a few days ago that Unity was more dear to us than money or friends could ever be.—*Mrs. P. B.*

Denver, Colo.—I wrote to you asking prayers in my son's affairs. He was carrying messages for the Western Union, and the route clerk seemed very unfair in giving out the routes. He was very much discouraged, too, having been promoted to assistant supervisor, then having to give this place up and being put back on the messenger force to await a vacancy. In less than a week after I wrote you, L. said to me, "The route clerk treats me all right now. My attitude toward him changed, then he changed." In a few days the manager gave him a collector's job, putting him back into the main office. He says, "I just love my work. I like it even better than the assistant-supervisor job." While he was feeling blue he didn't even wish to read UNITY, but his attitude had changed before we had the outward manifestation of his promotion. We are so thankful. The pay is not so much better, but it is something to be satisfied with one's work.—*Mrs. K. H.*

Chicago, Ill.—I have had the prosperity bank over a

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month, and I can assure you that it has certainly been a great help to me in many ways. I fell behind in paying my board for over a month, which worried me quite a bit, and as I started putting the three dimes a week in my little prosperity bank, I was handed a check for thirty dollars. This came in an unexpected way, and I knew immediately that it was through your prayers.—*Miss A. F. B.*

Oklahoma City, Okla.—I had only worked two days when my salary was raised ten dollars. Since then I have had several different opportunities to take better positions, but this is such a nice place to work, decided it better to stay here. I was told today that I could expect another nice raise soon. I attribute all my good to you and God. I also feel much better than when I wrote you last.—*L. H.*

Hamburg, N. Y.—When we planted our garden we blessed all the seeds. Every day we blessed our garden and it certainly is growing wonderfully. All our neighbors are asking why their gardens do not grow like ours. Husband has plenty of work and is getting more wages. We have plenty of everything. "Ours is a world of plenty," and success meets us on every side.—*Mr. and Mrs. J. H.*

Webb City, Mo.—Just a week after I wrote you my husband secured work in a mine; and the name of the mine where he obtained employment is "The Unity." It seems as if it was a direct answer and the name was given to convince us of God's power. Accept my loving gratitude for all you have done for us.—*Mrs. W. H.*

Angoria, Minn.—I should like to have everyone know of Truth. Two years ago I asked your prayers for my husband's business, to get an amount of money owing him and to dissolve the partnership between my husband and another man. The money matter was adjusted almost at once, and this spring Mr. B. bought out his partner in business and everything was adjusted most peaceably. I praise and give thanks to God.—*Mrs. L. M. B.*

Winnipeg, Man.—The money we needed when I asked for your prayers has come. We rented the house we were living in and our business affairs are in much better shape. The teachings of Unity have been a great help to me and I look forward each month to the coming of the magazine. I really could not get along without it.—*Mrs. E. M.*

Cleveland, Ohio—I highly appreciate your truthful words and daily prayers for me. For a time it seemed that everything went wrong, but now it is beginning to be just the reverse. I am getting results in my work and see how to

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apply the truth in all that I undertake. I praise God and thank you.—*W. O. L.*

Spokane, Wash.—I wrote you in the winter assuring you I had received the help of your prayers. It is joy to me to feel the freedom from limitation I now possess. Business conditions are miraculously changing, debts are being paid in a wonderful fashion and the constant assurance of "Christ with us" is so inspiring. Every moment I am declaring the goodness of God and my thanks to you are heartfelt and sincere. I am trying to pass on to others all that comes my way. Recently I found it possible to send a bunch of Unity literature to the Oregon prison. At first thought I felt I couldn't spare it, but I know I can and every word of Truth will bring a harvest in due season.—*Mrs. R. A.*

Seattle, Wash.—I thank you for your prayers. Part of the money for graduation and other college expenses has come in. It seems that the help came "right out of a clear sky." I am so grateful to you for showing me the way. I know that I have been helped through the power of Jesus Christ.—*A. W. S.*

Seattle, Wash.—Praise God from whom all blessings flow. Our prayers have been answered in regard to my son. He has another position. It was just what he wanted and for which he is fitted. I thank God daily for having been led into this beautiful Truth which never fails. Some time ago I asked prayers for my daughter for trouble in her ear. This is healed and has been since December. Up to that time one ear was constantly running. I thank and praise God for this blessing. My three children and I are getting on harmoniously and free.—*Mrs. L. C.*

Pequot, Minn.—I am sending you a love-offering, but the help which I have had from Unity teachings could not be put on a money basis. Since asking Silent Unity for treatments it seems as if money never was so easy for us. The things we need are bought and the money is forthcoming at the right time. Twice lately I have been given five dollars and never before in my life had I been given money, so I want you people to share with me. Maybe I am selfish but I have discovered that sharing with you causes more to come.—*Mrs. L. W.*

Redondo, Cal.—My husband has a good position and many blessings have come to us. We feel so grateful to you and our dear Master. We have wanted to be near the ocean so badly and here we are, as my husband works at a big plant at this beach. There have been many wonderful

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kindnesses shown us, and we thank our dear Father many times during the day.—*Mrs. W. W. T.*

Webb City, Mo.—Our prayers were answered quickly. We are both feeling very well. We also asked your prayers to help us get some furniture and a house. We used the "Consecration of the Room" treatment as you told us, believing we would get what we wanted and we did. Everything has worked out so nicely. We have furniture and a house to ourselves. Thank God! We are happy and thankful to the Father.—*Mrs. L. P.*

Winton, Wash.—My demonstration for a position as telephone operator on the G. N. Railway has materialized. I was told by almost everyone that I did not have a chance of being put on duty until next fall, but I turned a deaf ear to it all and had faith and thanked God that I had already received the position. All the operators were given an increase in their wages, too, just before I was put on duty. I did not have the least trouble with anything when I took the examinations. I love my work and feel very happy here. I study and practice the Truth in everyday life and it helps me wonderfully. I never forget to give thanks to the Giver, through whom all things are possible.—*M. F.*

FREEDOM

Los Angeles, Cal.—I wrote you for prayers for my husband and myself. His desire for intoxicating liquor has entirely disappeared, and we have had more prosperity than for several years. My health has also improved. I thank God and feel so grateful to him for leading us to you to show us the way.—*Mrs. J. F.*

Seattle, Wash.—I went out to the crossing to await a car. The rain was falling freely and I had no umbrella, but as the air was very exhilarating and the scenery very beautiful, I did not mind the delay until the second car passed me. Then I noticed I was quite wet and still no car in sight so I took up this thought: "The love of God now penetrates and permeates every avenue of life in my body. It magnetizes every cell of my being and draws to me that which I really need." I was awakened from my meditation by a man in a machine, who had stopped close to the walk, asking me if I wanted to go downtown; if so, to get in. I accepted the invitation and found him to be a Truth student. How glorious it is to know that Truth is growing so rapidly that already we can see at least the beginning of the fulfillment of the promise in Ephesians 2:19: "Now therefore

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ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."—*Mrs. M. W.*

Rock Springs, Wyo.—I wrote you some time ago for prayers for myself and husband for a better understanding of God; also for the drink habit of my husband. He has not drunk any since I wrote you and also has quit using tobacco. I had not asked you to pray for the tobacco habit, as it seemed small compared with the drink habit. But I am very glad and thankful for all you have done for us.—*Mrs. W. F. B.*

San Antonio, Texas—My health is much improved. Several of my friends have remarked how much better I am looking and tell me I am growing younger. Spiritually I know I am growing in understanding and power. My son wrote me about a week ago, telling me that he had a wonderful experience. He had lost all desire for stimulants of any kind, and his nerves were much better. But best of all he said, "I have a yearning desire to lead a better life and to help others." My first thought after reading this was to write to Silent Unity for I knew you would rejoice with me. I don't know when I have felt so happy and it certainly has strengthened my faith. Praise God from whom all blessings flow.—*Mrs. S. D. W.*

Aurora, Ill.—Some time ago Mrs. C. W. M. wrote you in regard to the finding of myself, who disappeared December 28th last. I want to state that she really believes all prayers have been answered and I have been returned to my dear family again through Unity. She states she hardly had UNITY out of her hands the five months I was gone, and I in turn could hear someone pleading for me to return. I was a heavy drinker when I left, but thanks to Unity I have not taken a drink in three months and no one could ever entice me to drink again.—*C. W. M.*

Decatur, Ill.—A friend of mine has a son, a fine, large, good-hearted man, but he was a drunkard. I gave the father a copy of your leaflet, "Prayer," five or six months ago. I was talking to the young man's father a short time ago, and he was rejoicing that the boy had not been drinking for several months. I am also being healed of a very bad case of varicose veins that has bothered me for a good many years. I wore glasses for over twenty years and now I don't use them at all.—*J. A. L.*

Toronto, Ontario, Canada—I asked your prayers some time ago for my husband who was addicted to drink. I am truly thankful to God and to you for the help received. He has not taken any since I wrote you.—*Mrs. M. W.*

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"BE YE TRANSFORMED"

Detroit, Mich.—After seven years of the most trying conditions in our affairs, plenty, peace and true success are with us. And a wonderful understanding of God's love has brought me out of the wilderness of doubt and fear. I bless and thank you for the loving ministrations that have helped me to realize God's promises every day and that blessed feeling of fellowship that gives me peace and poise. I thank the dear Father for the blessing the Truth is bringing to humanity.—*Mrs. J. C. A.*

Preston, Ontario, Canada—I took that first thought which you gave me when you interpreted my vision, "Blessed are the pure in heart for they shall see God," and thought it over and over for days. Suddenly, like a flash of light, I understood it. I saw what "pure in heart" meant and why they were blessed; how they couldn't be anything else but God (Good) if they were pure in heart. And I am beginning to understand how the mind must be cleansed of everything old, good, bad and indifferent, to make room for the Christ Mind. I used to think it was just what we considered "bad" that was to go, but I have got a new light and I am following it up. Again, I am seeing how the things of this life must not hold me and build walls around me. I am free as the air. I am Spirit. Neither friends, nor home, nor money, nor work, nor trouble, nor pleasure can hold me if God wishes something else for me. Let them go. I am advancing. I am not standing still, or looking back, and isn't it lovely to push ahead, to walk and walk without any burden to carry. With God's help, I will throw all my burdens away. I am free; free in the Christ Spirit, thank God.—*Miss M. F.*

San Jose, Cal.—Praise God from whom all blessings flow. I realize as I never did before the power of God, the source of all my supply, inexhaustible. "The Lord is my Shepherd" really means something. The blessings have been marvelous, spiritually, physically, financially. Greatest of all is the realization of the Divine Order, which is working in and through my life and all of my affairs. I wish I could tell it as I feel it.—*Mrs. J. A. S.*

Minneapolis, Minn.—God bless Unity, is all I can say, for their wonderful works through Jesus Christ. Yesterday my vocal teacher told me that I had produced a voice in five weeks, which it has taken other pupils as long as one year to produce. It is all the Master's work.—*E. E.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
913-925 Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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BRICK ITEMS

A good friend writes that she does not want her name to appear on any brick, unless it be anonymously. She further says, "In a certain beautiful memorial church in Germany, I have a marked stone, but marked in such a way that few indeed could ever trace it to me."

This is an excellent suggestion for our friends who desire to be identified with a good work, yet do not want public display of any kind. We will gladly put your *nom de plume* on a brick, or many of them, and thus relieve you of any suggestion of publicity.

The members of Silent Unity who are taking bricks are having them inscribed, "Faith," "Love," "Joy," "Wisdom," or any attribute or name they want to be especially identified with. Others are taking bricks enough for mottoes. Here is how a three-brick motto will appear:



Between the windows will be room for tablets on which blessings can be inscribed. This would be rather expensive, as an artist would have to be employed to do the lettering, but the money would be spent in a good cause and thousands of Unity's friends can well afford the outlay.

Here is the way the panels between windows would look:



We would also like to have mottoes throughout the building next the ceiling. For example:

HOLINESS UNTO THE LORD, or

BY THIS YE SHALL KNOW THAT YE ARE MY DISCIPLES IN THAT YE LOVE ONE ANOTHER.

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Have you been helped by Unity? If so, here is your opportunity to help us. This is not our work alone; it is yours also. We cannot carry it forward without your help; not only your blessings, but your dollars must go into this building where Unity literature is being printed. The demand for it is even now beyond our present capacity and it is increasing daily.

Men, the world over, should remember that "He hath made of one blood all nations of men." With some the love of God has apparently been lost sight of as a defense in time of war, and it is now absolutely necessary that a spiritual doctrine be preached or we shall all sink into barbarism.

"*I will go into thy house with offerings.*"

MISCELLANEOUS WRITINGS

Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this new book, "Miscellaneous Writings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In "Miscellaneous Writings" there are many effectual rules, suggestions and helps; but to one's self all depends on how faithfully and persistently one *uses* the helps given. In all, there are eleven chapters in this new book. Part of the articles have never appeared in pamphlet or booklet form.

One pleasing feature about the book is that it is printed in large, beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents; cloth binding, $1.00.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

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R. Falkenstein, 204 W. Bishop Ave., Dallas, Texas.

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Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in August UNITY:

CLASS THOUGHT

August 20 to September 20, 1917
Held daily at 9 p. m.

By the power and authority of the Lord Jesus Christ, I am made free and whole.

PROSPERITY THOUGHT

August 20 to September 20, 1917
Held daily at 12 m.

My justice cometh from the Lord, and I trust Him to regulate all my affairs.

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HELPED BY UNITY LITERATURE

Spokane, Wash.—It would take volumes to tell what Unity literature has done for me. I was a very sick woman a year ago, and now I am perfectly well.—*Mrs. A. O. T.*

Clinton, Iowa—I had scarcely posted my letter on Sunday, asking for your prayers for my boy, when he called me to his bedside and said, "Mother there is no pain here. I am well." In leaving the boy to prepare our lunch, I had given him "Wee Wisdom's Way" to read and its message reached him. I cannot tell you how still and calm and assured I felt, for I had been affirming health, and God's power to heal my boy for days, but at times I felt helpless in the face of public opinion and the doctor urging me to send him to the hospital. Then, too, my brother and mother have not yet learned the joy of this ever-present Deliverer from all our troubles and they could not understand my "running such a great risk," that is, not accepting the doctor's advice. But my living Practical Christianity has shown them that there are other ways than surgeons to cure appendicitis, and we join with you tonight in gratitude to our Father and our brother, Jesus Christ, for these wonderful blessings. May "Wee Wisdom's Way" find its way into many, many homes. I know God's blessings are resting upon you kind, helpful leaders, and Unity will be, as it has been for years, the power to help all needy ones.—*M. D. S.*

Lynn, Mass.—Up until I got in touch with you people I had been fighting "wild" for something that I did not have and apparently I could not find. One day a lady said to me, as I went to her in trouble, "I'll let you have some books which a young lady gave me and they did her worlds of good, and restored her health." I assured her I would return them as soon as I read them through. Little did I know then what a change it was going to make in me and in my whole life. I took them home. I had not read one through before something seemed to thrill me through and through. I saw the chance to pass the good word along by cutting out the Prosperity blank. When I did this I had not worked for six months and my sister was helping to care for me, my mother, and my two little babies, and I could not imagine where the money was going to come from for the bank and subscriptions, but it has come, and it is wonderful. My sister has prospered, and I am back with my husband, developing spiritually. God bless you dear friends and workers of the Father.—*Mrs. A. W.*

Lorain, Ohio—Words cannot express my thankfulness for all I have learned through the Unity teachings; so many blessings to our whole family, I would not know where to begin to tell you about them. I like the Prosperity Bank Plan, for it helps me to give the UNITY magazine to others.—*Mrs. W. W. I.*

Bridgeport, Conn.—We are very much interested in your work of uplift and inspiration for mankind; in fact, we have received won-

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derful help and stimulation from your *Weekly Unity*. It is a source of constant joy to us and we are glad to pass it to those who are ready to assimilate its mighty lessons of good. May the seeds which you are sowing daily in the hearts and minds of the children of Light spring up and grow to healthy plants and useful sturdiness in the great garden of impersonal Love.—*L. C. and O. S.*

Dayton, Ohio—I send you these words of Truth and Love, thanking you for your kind prayers for wisdom. I am finding my true self, that I am one with God, all good, and the light of Wisdom is now coming forth more and more each day. I understand and see more clearly the bright side; I have in the past been my own stumbling-block; fear and doubt have held me back. I am now fearless, and when an adverse thought springs up in my mind I just say aloud, "Get thee behind me, Satan," and then I hold the thought and speak the word of Truth, that I am master, and almost instantly the adverse thought is gone. I am improving greatly. I don't worry any more over business. I am at peace, thank God and you dear friends. I will be now what I have always desired to be—great, supreme, wonderful. —*Mrs. C. L. S.*

Camas, Wash.—I am giving praise to God each day for his Love and Wisdom which he gives me hourly and for UNITY, which has shown me the way. Each time I read UNITY I seem to feel the presence of God more and more. I have had several demonstrations. Tonight my baby was coughing until she could hardly sleep. I commenced reading UNITY, and I read the article, "The Relation of Forgiveness to Man's Redemption," and affirmed, "God is Good. All is Good." I continued reading and when I read in the article, "Spiritual Growth," that God—the Good—is the only Presence and Power I silently affirmed those words. I then continued reading, and in a few minutes baby was sleeping quietly. One day she fell and bruised her face very badly, skinning her entire nose. In a few moments her face was badly swollen, but I kept affirming the Truth. In a short time she stopped crying and played all afternoon. That night I sat down and in a short time I knew she was well, and my heart was so full of praise I could hardly speak.—*Mrs. H. E. D.*

HOW TO ADDRESS LETTERS

Address all letters to

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Add here the department whose attention you want, as
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or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

10TH AND TRACY AVE.,
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by H. EMILIE CADY

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Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

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VOL. 47 KANSAS CITY, MO., AUGUST, 1917 No. 2

THE PRAYER OF FAITH

O. M. PETERSON

PRAYER is the communion of the spirit of man with the Spirit of God.

Only he who is conscious of the indwelling of the Spirit of God in his heart, can pray; and he cannot help praying—praying "without ceasing;" for all his inmost desires and highest aspirations are constantly directed toward the source of his being. Praying is as much a necessity for his spiritual life as breathing is a necessity for his physical life. As long as there is life in the body, there is breath; as long as the spirit is consciously alive, it prays.

Religious life, the "life in God," is a life of prayer. The things desired and prayed for, are, first of all, spiritual things; accepting in faith the assurance that if we seek first the kingdom of God and his righteousness, all other necessary things shall be given us freely. Then labor becomes a mere adjunct to prayer.

As long as we pray for earthly or material things, great or little—whether riches, success, or reputation—we can rest assured that our prayers are "a stench in the nostrils" of God; and though we often may receive the earthly things prayed for, they will not tend to our spiritual awakening and growth, but, on the contrary, will be a burden and drag on our spiritual progress.

Just as physical life remains dormant in rocks and minerals, awakening partially out of its slumber in plants and vegetables, becomes more or less conscious in animal forms in the water and air and on the earth, according to their

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degree of development and organic complexity; in man reaching a still higher, greater, and often growing consciousness; so spiritual Life, the human spirit, often takes many slow steps toward awakening, and passes through many degrees of growing consciousness—from the dormant state in the savage and undeveloped human being, through different less or more intellectual stages, up to the highest in comparatively few advanced specimens of civilized men, such as poets and seers, who reach the borderland of spiritual consciousness, with occasional glimpses of the promised land beyond, until, *in the great awakening called the new birth from above*—vouchsafed to the few (that is, reached by the few because aspired to only by the few)—the human spirit, the real man, becomes more or less conscious of himself as the image and likeness of the Divine Spirit, the source of all Life, the one unique, unchangeable, and eternal Reality.

From the moment of reaching the intellectual and spiritual condition which may be called the borderland of the spiritual world, man becomes a praying being—the only praying animal, scientists tell us—his prayers changing in character at each stage of growth in spiritual consciousness. In the earliest stage he cries for help against his human enemies, addressing God as a man with magnified human powers and qualities. Later he seeks relief from or against the, to him, incomprehensible forces of nature—storms, thunder and lightning, floods and drouths. Mere material and earthly things continue to be the object of his prayers until he reaches a state of spiritual consciousness in which his expanding mind becomes so enlightened spiritually that he is convinced of the insignificance and comparative worthlessness and utter evanescence of all earthly things, and his mind and heart begin to yearn after the permanent and satisfying things of the Spirit. His prayers then change from form-prayers and mass-prayers—from so-called worship in groves or temples or synagogues or churches, from supplications shouted to a deaf God—to silent communings, in his private room and the chamber of his own heart, with that

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ever present Divine Spirit which sees and hears in secret, but rewards openly and abundantly.

This is the prayer of faith, the prayer that, figuratively speaking, simply holds out the hand to receive from God, who is far more ready to give the gifts of the Spirit than we are to receive. We need not pray to move God to give, but we need to pray to move ourselves to receive.

No, man cannot move God by prayers, nor swerve Providence from his eternal purposes and plans by gifts to schools and charities, nor defy Destiny by armies and navies. What does worldly wisdom and modern philosophy amount to as long as the great and mighty of this world are led to believe, in their folly, that they can shape the course of the world's history to suit themselves, acting either as nations or as leagues or alliances!

How to reach the wonderful state of faith and trust in the Supreme, depending on him alone while faithfully performing one's duties according to ability, has for ages been the mystery of mysteries. Human teachers and leaders cannot show the way, because they have not, as a rule, discovered it for themselves. Most of them are but blind leaders of the blind. And the few who have found the way know that they cannot lead others to it, though they may point the direction; for they have learned the meaning of the words: "One shall be your teacher"—the Spirit of Truth. Even the greatest of all human teachers—greatest because he had received the fullness of this Spirit and become so conscious of the most fundamental of all mystical truths, namely, that God is Spirit, and that there is but one Spirit as there is but one Life, the spirit of man being its image and so much like it, so identical with it, that he could say: "I and the Father are one," though "the Father is greater than I"—this greatest of all teachers did not claim to solve spiritual paradoxes, but when asked by one of the self-appointed teachers of his age: "How can a grown man be born again?" gave the enigmatic answer—mistranslated by the forty-seven learned (?) translators of the "authorized" version of the Bible, still in common use among those

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who accept human authority on religion—Jesus answered Nicodemus, while chiding him for not knowing the greatest of all truths, though acting as a teacher among his people: "*The Spirit breatheth wherever it will, and thou hearest its voice, but knowest not whence it cometh, nor whither it goeth.*" So you have heard the voice within you; otherwise you would not have sought me as a teacher sent from God. Now hearken to it!

This must have been the sum and substance of the most important lesson Jesus ever taught; and when it is given so briefly by only one of the four gospel writers (John 3:1-12, R. V.), it is evidently a hint to us not to try to seek this mystical truth by "searching the scriptures," or by running after this preacher or that one, or diving into every alleged new "ism" or "thought" that comes along, "learning always, but never attaining to the knowledge of Truth;" but instead follow the directions of Jesus and listen to that still, small voice constantly seeking to make itself heard in every human breast, from the savage up, through every grade of humanity, to the materialistic scientists, the deafest and blindest of them all. To this class belong most of the theologians who put the authority of carnally minded men above the voice of the Spirit of Truth.

But while man—that is, "natural man"—cannot "by searching find God," the Divine Spirit in man "searcheth all things, yea, the deep things of God" (I Cor. 2:10-16), and it is only by listening to it and following its guidance that spiritual truths, which bring freedom and salvation, eternal Life here and now, can be found. Therefore, "quench not the Spirit!"

Alas for him who never sees
The stars shine through his cypress trees:
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own.

—*Whittier.*

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PRACTICAL POINTS IN DEMONSTRATION

IDA M. MINGLE

THE FIRST essential in demonstration is to become poised in spiritual consciousness; to realize that there is in the universe but One Being, and its perfect expression. This realization establishes the conviction of the unity of the within and the without, and enables one to fully comprehend the truth that "God is all and in all." It also establishes one in the Absolute as a premise upon which all spiritual deductions are based.

As offsprings of Divine Mind, we are divine in our real nature. Jesus was the first perfect expression of the Father, the first on this planet to demonstrate his divinity. The personal man has no power to speak life-giving words. Jesus recognized this and admonished that we ask the Father in his name, that is, in the consciousness of the Christ self.

In our studies of Truth we find it necessary to adjust the consciousness. This is accomplished through a process of denial and affirmation. Everyone has certain eliminating processes to go through, and handles them in either direct or implied denials. If denying error intensifies a particular discord in consciousness, it does not necessarily follow that denials should be dropped altogether. In some cases it may be necessary to make specific denials. Scientifically, denial and affirmation go hand in hand. One cannot refill a full vessel, and denial is the process through which the individual empties out the falsities in consciousness and creates a vacuum for the inrush of Truth.

Denial is not only the process through which we eliminate the errors inhabiting consciousness, but is equally important in rejecting false thoughts that come from without. Every time we say "No," we reject undesirable thought egos, and leave them homeless as far as we are concerned. It is upon this power of rejecting or accepting that thought

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control is really based. The denial of error is for one's own advancement and conviction, and does not touch the realm of Divine Ideas. Because of the duality of consciousness man is susceptible to the false, but only in the degree that he believes in its reality has it any power. Man, being Mind, attracts to himself the "birds of the air" (the free thoughts in consciousness), and unless he is diligently watching and praying, as Jesus commanded, he may find himself taking on thoughts of the race consciousness that are undesirable. Desire, however, governs the law of attraction. If one is desiring Truth alone and has fully impressed the consciousness with this idea he will naturally be on the alert and handle every thing that comes into his life as a mental proposition and an opportunity to choose between error and Truth. Another point: one will attract to himself thoughts and events conforming to the consciousness, once having proved the power to choose aright the thoughts.

We all have our testing times in our advancement in Truth. It is sometimes as though error makes one last stand for supremacy. At this point faith that merely trusts is not sufficient. Works must be added to faith. Realizing that Truth is the only reality, this is the opportunity to declare the authority of the Word to handle the discord, and to "stand still" and let the Lord (Divine Law) work out the freedom. The "standing still" is a mental proposition, and involves the capacity of the will to handle thought.

The will is the gatekeeper, who stands at the entrance of the bridge between understanding and demonstration, and collects the toll. The toll is being true to Principle in spite of appearance. It is the Christ, conscious of his perfection in Divine Mind, which says to the thoughts suggestive of evil, "Thou art an offence unto me; for thou savourest not the things which be of God, but those that be of men." Will and understanding are cooperative when working under Divine Law, and one does willingly and joyfully the will of God when once impressed that every thought of harmony is a step toward the establishment of the kingdom of heaven (Divine Ideas) in the earth (realm of manifestation). The

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Will of God is holiness and perfection. Our unity with Divine Will rests in our ability to keep centered in Truth.

We can rest assured that the manifestation will always be in exact conformity to our thoughts, and this phase of demonstration is our last concern. True it is that having spoken a Word for Divine Order in ourselves and our affairs, we would immediately proceed to be orderly in every detail of living, but the working center would be in the Word, not in the Will. There must be a perfect balance between the within and the without, but the Center of Power is within, and to this we must give our attention. God is Mind, and to dwell in God is to be more active in the realm of ideas than with manifestation.

The Word is the without of the Idea and contains the same ratio of power. It is the liberator of the within and must be spoken if we are to bring forth. The Word is the key which sets into vibration the underlying substance out of which all is made, just as striking the proper key brings forth the corresponding inherent melody in a piano. Everything we desire to demonstrate has its key Word, and we should pause for the inspiration of the Spirit before we set into activity our Creative Word. A few rules pertaining to the use of the Word in demonstration could be summed up as follows:

1. Know what you want.
2. Speak the positive Word.
3. Speak the Word that conforms to Divine Mind.
4. Remember that God does not respond to the language of discord.
5. Know that your Word is instantly fulfilled in Spirit. There is only Omnipresence.
6. In Faith believe that you have received.
7. Praise and give thanks for the fulfillment of the Word.
8. Rest in confidence and trust.
9. Act with perfect assurance that your Word is fulfilled.

It is absolutely necessary that one be specific in de-

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mands, or asking, for the law of fulfillment is exact and unfailing. It is written in the Scriptures, "If he ask a fish, will he give him a serpent? Or if he ask bread, will he give him a stone?" When we speak the word *fish* into the Universal Substance it sets into activity a vibration that brings forth after its kind. If we speak the word *bread* we get bread. The Word is the seed and it grows. Our salvation from many things lies in our power to counteract ideas in mind through dissolving the thought egos built up. If a word escapes you that you would not desire to come to fruitage, take it right up and erase it from consciousness. Affirm: "My all powerful word of Truth now dissolves into nothingness this false word that has gone forth and it cannot grow." Then cease to think of it. Having been forgiven, it should be forgotten.

The true word has all advantage over the error word, for it is under the original creative law. However, when we come into spiritual consciousness and begin to affirm, "My words are Spirit and they are Truth, and they shall not return unto me void, but shall accomplish that whereunto they are sent," we quicken even the speed of the false word. So there is left but one alternative to the growing student—the elimination of false words.

Man is not permitted to get into Eden with his sins. You will recall that the Lord God, in the record of creation, after man's disobedience to his Higher Self, put man out of the Garden lest he should eat of the "tree of life" and live forever in his sins. When we begin to understand the realm of spiritual ideas, we can, through a process of spiritual thought, free ourselves from the bondage of false beliefs. We begin to use the Law and the Law ceases to use us.

Man speaks the positive Word, the harmonious Word, the Word that conforms to Divine Mind in making a demonstration. The "good word" is the dynamic word, the one that brings forth quickly for it is the Word to which the Mother Substance naturally responds.

Man is spiritual being, therefore not subject to discord in his real nature. Holding this Truth and declaring, "I

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am Spirit, governed by the law of Good, and am not subject to sin, disease, age or death; I attract only the Truth," will disconnect one from the error consciousness of the race and prevent taking on additional error. There remains to be handled the subconscious mentality, which is the stored up thoughts previously invited into the mind. These egos show forth as the various harmonies or inharmonies of body expression. Ideas are so inter-related, however, that legion of errors may be uprooted at a single stroke, and an abundant harvest of good comes forth as the offshoot of a single good seed sown in faith.

Paul tells us that faith is both the substance of the things hoped for, and the evidence. It would appear that both the within and the without are contained in our faith. And so it is. When we ask the Father for anything in the "name of Jesus Christ," we speak words that conform with and stir up Spiritual Substance, and the idea standing for the thing for which we ask, comes answering back to us, bringing into evidence the thing itself. *Faith moves under exact law and never fails.* We always receive in the degree of our faith. It may not be the ideal we cherish, but it will be the equivalent of our faith. If attempts at demonstration fall flat, cultivate faith through affirming words of Truth. This is the only way in which one comes into the realization of the divine consciousness necessary to demonstration.

"Every one that asketh receiveth." Do not be discouraged if you do not immediately reap the harvest of your sowing. Keep imaging the good desired in mind, for it is in mind-substance that your desire shapes itself.

Praise quickens substance and always brings increase. Praise is an acknowledgment of the good as Omnipresent, and is a great factor in establishing trust and confidence in the Word spoken. Praising the Word corresponds to the action of the sunshine on the earth that holds in her keeping the planted seeds. It gives warmth and gladness, and fills one with a joyous expectancy.

The spirit of our action must conform to the spirit of the Word spoken. *Act*, believing that you have received,

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is as important as *Ask*, believing that you have received. When one speaks the word of health and holds the mental image of health, there must be a corresponding healthy action. You may not suddenly leap from your bed, but you cease giving the substance of your thought to the false symptoms, and begin to magnify the good. You may not foolishly spend the visible supply that you have just to prove the law, but you begin to bless the money as the evidence of formed substance, knowing that the idea that brings forth one coin can, through being multiplied and increased, bring forth a multitude. There must be a positive recognition of God as the Source of all our supply. If the pay-roll, the weekly allowance, the medicine closet, rise on the mental horizon when contemplating abundance or health, it is very evident that aliens are alive in the land, and must be cast out before the Word can be spoken in faith believing. God is not dependent upon "side lines." We do not have to work hard for our supply, nor beseech God for a realization of health. Man, quickened of the Spirit, quietly returns to the realm of "dust" (mind-substance) and begins to form his world of the original spiritual elements through the power of the Word.

Old thought habits and their corresponding actions must be uprooted, and the original power and dominion of man asserted. This can only be accomplished through realizing that man is the executor of the Divine Plan. Man's only mission is to bring into expression the good imaged by an All-Wise Mind. We cannot enter into the Kingdom of Heaven unless we are willing to establish an entirely new consciousness—leaving off the old and pressing on into the new and untried paths.

Demonstration is not a matter of time, but of realization. Realization is the result of constantly adhering to thoughts of Truth; consciously abiding in the Word. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." The substance of thought must be continually consecrated to Truth. Many people think this means the giving up of business, social and

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other pursuits of living. It means taking Truth into the various activities of mankind and regenerating the affairs of the world. No doubt many of the manners and customs we thought so essential under the old order of thinking will dissolve and disappear, but the underlying nucleus of good will always be left as a fresh starting point. The spiritual blessings that come in the adjustment will compensate for any material loss, and the consciousness of starting anew with the Kingdom of God as first concern will assure the "added things" in greater abundance. Every obstacle becomes a stepping-stone for good, when we see it as an opportunity to grow spiritually.

What we really want is God and his gifts. No matter what the expression may be, if we look long and patiently enough, we will find the underlying Good—God the One Presence and the One Power.

BODY PERPETUATION

Editor UNITY—I am inclosing you some extracts that I copied from a book that interested me very much and which I thought might be useful to you in your articles on "Life in the Body," or for printing in UNITY. The book is called, "How to Prolong Life," by De Lacy Evans, M. R. C. S. E., Surgeon to St. Saviour's Hospital, and published by Bailliere, Tindall & Co., King William St., London, in 1885.—*Annie Huntley.*

"If we view the genus *Homo*, either as a whole or in its divisions, irrespective of color, climate or habit, we find a great similarity in both an anatomical and a physiological sense. The structure, organization and functions are the same in one and all. The body of man is perfect; its Creator "saw that it was good;" the same Creator gave to man wisdom, and it is a duty to that Creator to use such wisdom in gaining knowledge that will enable him to keep that body perfect.

"Like the pious pilgrim to the Holy Land, toil on in search of the sacred shrine, in search of truth—God's

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truth, God's laws—as manifested in his works, in his creation."—*H. R. H., The Late Prince Consort.*

"The human body, as a machine, is perfect. . . . it is apparently intended to go on forever."—*Dr. Munro.*

"If we could imagine a physiologist seeing for the first time an organized structure such as the human frame, in a state of perfection, however closely he might examine it, and however intimately he might know the structure, he could not, without the knowledge of experience, pretend to say there appeared any reason why death should occur; he could not, indeed, conceive such a thought as death."—*Dr. Redford.*

"Such a machine as the human frame, unless accidentally depraved, or injured by some external cause, would seem formed for perpetuity."—"*Medical Conspectus,*" *Dr. Gregory.*

"If a living, organized being be examined at the epoch of its greatest perfection . . . a mutuality of cause and effect is perceived which almost promises immortality."—*Sir T. C. Morgan.*

"At some future day there can be little doubt that the value and duration of life will be *extended* greatly beyond what it is at present; *greatly beyond*, perhaps, *what we at present can imagine.*"—*Dr. Thompson.*

"If the repair were always identical with the waste, never varying in the slightest degree, life would then only be terminated by some accident, *never by old age.*"—"*The Physiology of Common Life,*" *by G. H. Lewes.*

"Every organ and structure, up to a certain period in life, has the power of reproducing and repairing any waste, after which period the blood vessels become so indurated and lessened in caliber, that their powers of irrigating and nourishing the various structures decline. Could these channels be kept free from any obstruction, the brain would act, because the heart would act; the heart would act, because the brain would act, as a perpetual motion; the functions would maintain the organization; the renewal would be equal to the waste and decay; there would be a harmony and mu-

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tuality of cause and effect, and man, could this be effected, would have an existence almost promising immortality. We are not justified in putting a *limit* to the days of man; science fails to prove one; religion does not dictate one. The well-known expression, "The days of our years are threescore years and ten," is *not* an *edict* from God, but simply a *lamentation* that the term of life was so reduced by the wickedness and ignorance of the people.

"Were it not for the superstitions, prejudices and tyrannies which kept humanity, as it were, underground; were it not for the theories and hypotheses which are made to explain phenomena before their cause is known, our knowledge would be of a more rational, purer and more complete kind; one branch of science would not be constantly waging war against another; the investigations and discoveries of to-day would have no need of contradiction tomorrow; all would be harmony and progression. Facts, designs and discoveries, which have been for a time neglected, despised or ridiculed, one by one arise to reproach ignorance and benefit humanity. These are generally the result of investigation which we are not on any grounds justified in arresting."—*Dr. Chas. W. De Lacy Evans, M. R. C. S. E., Surgeon to St. Saviour's Hospital.*

"It is perfectly vain to attempt to stop investigation. . . . Depend upon it, if a chemist, by bringing the proper materials together, could produce a human body, he would do it. And why not? There is no command forbidding him to do it; his inquiries are limited solely by his own capacity."—*Prof. Tyndal.*

"We are justified in carrying on our investigations, if they are for the benefit of man, in either mind, body, or estate, to the utmost limit, in the firm belief, and under the true conviction that 'The effort to extend the dominion of man over nature is the most healthy and the most noble of all ambitions.' "—*Bacon.*

"Sages shall become monarchs of the earth; and death itself retreat from their frown."—*Sir Walter Scott.*

Dr. De Lacy Evans also says: "The first *cause* of

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thought is not organic; it has a higher origin, the nature of which we are yet unacquainted with, and as Hufeland, a philosophic physician, said a century ago, 'The first *cause* of *thought* is spiritual; but the *business of thinking* itself, as carried on in this mortal machine, is organic.' "

"Every thought, every sensation, is accompanied by a change in the composition of the substance of the brain."—*Liebig.*

"To say that everything dies simply because it has lived —that the age of man is *fixed*, irrespective of reason or cause—is not only presumption, but confessedly a want of conception, a disbelief in what is and therefore must be, and an assault on the fixed and immutable laws of natural phenomena. Amongst the varied and expanding objects of research, is not that inquiry which appertains to the preservation of life the most important of all to humanity? In the present day, when we are so accustomed to wonders that they no longer excite our wonder; when we send our thoughts almost round the world with the velocity of lightning; when we hear voices miles away by the agency of the telephone; the tick of a watch—even the tramp of a fly—by the microphone; when we transcribe the vibrations of sound with the precision of a mathematician; when we freeze water into ice in white hot crucibles; when we cast copper into statues without the aid of heat; when it is possible to illuminate cities without gas—with lamps devoid of flame or fire; when some of the most precious minerals are produced from their elements; with all these wonders recently brought to light for the benefit of mankind, is man *himself* to be debarred from that social progress which is daily manifested?

"Are the achievements of science of no avail in benefiting his degenerated existence?

"Will not our daily increasing knowledge of nature and the behavior of her elements eventually tend to this end? In reference to which Liebig asks: 'Is that knowledge not the *philosopher's stone*, which promises to disclose to us the laws of life, and which *must finally yield to us the means of curing diseases and of prolonging life?*'

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"The fields of research become richer and wider with every new discovery, which is often as precious, if not more useful than gold—actually a transmutation for the benefit and comfort of man. But as yet he has *himself* been little benefited by science, which must of necessity ultimately dictate a *means* of curing diseases and of prolonging life. Is it even just, in the present day of so-called wisdom, to ridicule the alchemists of old, who diligently labored and searched for a 'virgin earth'—a mysterious substance which would 'change the baser metals to gold, and be a means of curing diseases, of restoring youth to the exhausted frame of age, and of prolonging life indefinitely?' Such a view would be utterly unjust. For the present science of chemistry owes its position, its existence—perhaps its origin—to the untiring observations and researches of the alchemists, which were instilled into them in their laborious searches for the 'philosopher's stone.' "—*Dr. De Lacy Evans.*

"*The prolongation of the life* of the people must become an essential part of family, municipal and national policy. Although it is right and glorious to incur risks and so sacrifice life for public objects, it has always been felt that length of days is the measure, and that the completion by the people of the full term of natural existence is the groundwork of their felicity. For untimely death is a great evil. What is so bitter as the premature death of a wife, a child, a father? What dashes to the earth so many hopes, breaks so many auspicious enterprises, as the unnatural death? The poets, as faithful interpreters of our aspirations, have always sung that *in the happier ages of the world this source of fears shall be dried up.*"—*Registrar-General of England.*

"In our numerous searches for a definition of the treatment of disease, we find none so simple, clear and maybe correct, as that given seventeen hundred years ago by Galen, a physician of Pergamus, which is to supply that which is deficient by communication and to remove that which is in excess by means of a remedy which tends to abstract it." —*Dr. De Lacy Evans.*

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"Men are more often governed by words and phrases than by facts and realities."—*Lord Beaconsfield.*

"In an oration delivered before the Medical Society of London, Dr. B. W. Richardson said: 'I think I am not far wrong in making the general confession that out of all our collection of details, gathered from time immemorial, we have never as yet eliminated so much as one great and fundamental law relating to diseases as a whole.' This deficiency in the first place arises to a great extent from a general acceptance of hypotheses as explanations of phenomena. What is 'discovered' today is so likely to be contradicted tomorrow, 'for the truth lies in the statement that in medicine *experiment*, as a rule, is turned into *hypothesis*, and not into *fact*.' This is the great cause of its comparatively slow progress, and wherever hypothesis is erroneous, more patience and a longer period are required to prove it to be so, than the time occupied in its construction.—*Dr. De Lacy Evans.*

"By showing conclusively and clearly,
That death is a stupid blunder merely,
And not a necessity of our lives."

—*Longfellow.*

"*Knowledge and wisdom, far from being one,*
Have oftimes no connection. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge a rude, unprofitable mass,
The mere materials with which Wisdom builds,
Till smooth'd, and squar'd, and fitted to its place,
Doth but encumber whom it seems t' enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that she knows no more."

—*Cowper.*

Porphyry, a Platonic philosopher of the third century, a man of great talent and learning, says: "The ancient Greeks lived entirely upon the *fruits* of the earth." Lucretius, on the same subject, says:

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"Soft acorns were their first and chiefest food,
And those red apples that adorn the wood.
The nerves that joined their limbs were firm and strong;
Their life was healthy, and their age was long . . .
Returning years still saw them in their prime;
They wearied e'en the wings of measuring time:
Nor colds, nor heats, no strong diseases wait,
And tell sad news of coming hasty fate:
Nature, not yet grew weak; not yet began
To shrink into an inch the largest span."

THE LORD'S PRAYER

From the Emphatic Diaglott. A word-for-word translation from the Original Greek, by Benjamin Wilson.

When you pray you shall not imitate the hypocrites, for they are fond of standing up in the assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, they have their reward.

But thou, when thou wouldst pray enter into thy private room, and having closed the door, pray to that Father of thine who is invisible: and that Father of thine, who sees in secret, will recompense thee.

And in prayer use not foolish repetitions, as the hypocrites; for they think that by using many words that they will be accepted.

Therefore do not imitate them; for God your Father knows your necessities before you ask him.

Thus, then, pray you:

Our Father, thou in the heavens, revered be thy name:

Let thy kingdom come; thy will be done upon earth, even as in heaven.

Give us this day our necessary food,

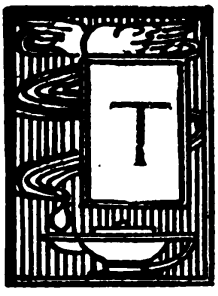
And forgive us our debts, as we have forgiven our debtors.

And abandon us not to trial, but preserve us from evil.

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SPIRITUAL UNDERSTANDING

JEROME C. ARPKE



HE NATURAL man is not satisfied with himself. He is continually seeking something, the lack of which he feels. Being totally ignorant of spiritual things, he does not understand the ever present spiritual urge for a loftier life, and, relying wholly on his erring mentality, interprets the inner urge in a mental direction. That intellect is not wise, he does not know. For him all possibility lies in the intellect and in the intellect only. He has no other light, and with this uncertain and deceptive understanding, he looks with wonder and admiration to the man who has a so-called higher education, not knowing that in his own innermost is a light, which, when illumined by the "inspiration of the Almighty," would surpass in brightness and brilliancy the light of the intellectual man, as the light of the sun surpasses the light of the tallow candle.

The ever present spiritual urge is for higher things, and this the natural man recognizes, but for him all higher things lie in the intellect, and so he is spurred on to intellectual attainments. We Americans especially are running a mad race for so-called higher education and the latest statistics reveal to us that twenty-four per cent of our entire population is either attending school or employed as teachers. We lead the world in search for intellectual education. We are really running more than a race for intellectual education, we are running a mad Marathon, and we leave all other nations far behind. When we read of the money we spend on education, the sums are bewildering and we can simply exclaim, "Stupendous!"

We have always been accused of striving only for the almighty dollar. This accusation is true to a certain extent, for when we search for the real incentive which induces many to seek a higher education, we often find that in a great

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many cases it is a preparation for the chase of gaining the almighty dollar easier. Thus the search for an education is not always for education's sake, or to gain Truth and understanding, but is really only a search for material wealth on a different plane. This drift for an education to gain wealth is so deeply seated in us, that we pursue it in spite of the fact that carpenters, masons, bricklayers and their helpers are receiving better remuneration than many in the so-called learned professions.

It would be misleading to accept all the reasons that those who are seeking a higher education give us as their goal. The fact is, that man, as long as he relies on his mental capacity, errs. Man really seeks himself, his true self, or rather, "that which was lost," and knowing nothing of spiritual things, he gropes in darkness. The Spirit is continually urging man to a loftier life, and man in his intellectual ignorance, misinterprets the spiritual urge and seeks satisfaction in intellectual attainments, or in the deceptive stimulant of alcoholic spirits. If man had understood the spiritual impulse and could have realized that "there is a Spirit in man, and the inspiration of the Almighty giveth him understanding," we would not have intellectual pigmies and alcoholic slaves, but we would have a world of spiritual giants.

What is education? What is it in the ultimate? The word is from the Latin, and means that it leads up to something. The popular education leads our minds up to the opinions of some other mind or minds; that is, it trains us to reason in a groove. A man may thus be led up to think (accept) the thoughts that some recognized master of higher education has announced and finally graduate in this leading up process and be classed as an educated man, though in reality he may be only a polished simpleton. By this leading up process a man may graduate from several higher institutions of learning, but if put to the test to reason independently he often finds himself on the plane of the parrot.

Theology, as the name implies, has up to the present

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time been classed as a learned profession. Now stop and reason. Do we not judge people and institutions by their fruits? What has this learned profession given us? The bold asesrtion has often been made that no new revelation or new idea of Truth or spiritual knowledge has been made by this school of learned men for three hundred years.

The human race has now arrived at that stage of understanding where we can realize that "God is no respecter of persons," and we do now discern that spiritual understanding can be attained by people who have not the means nor the opportunity to acquire a college education. Review your church history of the twelfth to the fourteenth centuries. Call to your mind the mystics and their works. Think of Lombardus, Thoms V. Aquino, Victor J. Tauler, Suso, Thomas a Kempis and other mystics. Some of these spiritual giants could neither read nor write, but they had spiritual understanding and they were, as they justly claimed, educated by God. In their silent meditation they communed with God, "face to face," and God gave them not only wisdom concerning spiritual things, but they, having first sought and found the "kingdom," "all these things were added unto them," so that they not only excelled in spiritual things, but also in worldly things, including statecraft. Even today, after the lapse of centuries, we prefer to read their inspired meditations rather than the mental reflections of our preachers.

It certainly was not intellectual education or scholastic mental training, as we regard mental education today, that gave these meek mystics superior reasoning power. No, it was their spiritual wisdom which they had obtained direct from God that raised them far above the scholastic standard. They had sought first the kingdom, and all other knowledge was added to them. Their spiritual knowledge revealed to them their Oneness with God, and thus having found the fountain-head of wisdom, they could speak and write the eternal Truth of Wisdom as it is found in Divine Mind. By this Divine Wisdom they became prophets, writers, preachers and spiritual guides, so that we, after three hun-

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dred years, still search their writings for mental and spiritual light. If the theologians who followed them had only possessed sufficient spiritual light to comprehend these "people taught by God," what a stride forward the world would have made, and we never would have heard of a world's war, national preparedness or armed neutrality.

Then what is spiritual understanding, this wisdom that is real, this Truth? It cannot be acquired from reading many books, nor by giving our minds up to the opinions of other erring minds. "To know God is the beginning of wisdom." This proverb is right to the point and is, in fact, the whole educational curriculum of obtaining true wisdom in a nutshell. God is wisdom and there is no real wisdom outside of God, and to obtain this Divine Wisdom we must know God as he is, in Spirit and in Truth. We must know the one true God; the one first cause, or Creator, or the Father, as Jesus called him; and we must learn to realize that we are created in his image and have inherited his potentialities.

This Father is the fountain-head of wisdom; in fact he is the one source of all illumination there is or ever will be. The intellectually wise do not know this one and only source of wisdom and will never find it, for "spiritual things must be spiritually discerned." "Therefore get wisdom," and your path will be illumined and you will no longer look up to erring minds to show you the way which they themselves do not know. This Wisdom will light you on your way to happiness and contentment, to peace and harmony, to health and understanding, and you will leave the bewildering path of erring minds and enter the broad way of Divine illumination.

When we consider men and women who have really accomplished something worth while in this world, we invariably find that they possessed spiritual understanding. We may not always discern this fact on the surface, but when we look deeper into their soul and nature, we will find that they, at least to some extent, possessed spiritual knowledge. This applies to all planes of human activity. Often

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these enlightened people were not understood by their contemporaries, and later historians will tell us that they were ahead of their times. This was the case with our illumined Emerson, who was not understood by the general reading public until spiritual interpretation clarified their minds. And so it was with the great Goethe, whom the theologians, could not understand, and decried as an enemy of God. Think of the prayer Goethe let his Faust utter: "Supreme Spirit, thou gavest me all—all for which I in childlike faith did pray!"

Goethe certainly understood the duality in mind of man—the Christ-mind and the Adam-mind. He recognized that the spirituality in man "was held down by the common evil which binds us all." No writer has ever protrayed to us in more glaring colors the contrast between spiritual understanding and intellectual knowledge. What a shocking spectacle does he present to us in his intellectual hero, Dr. Faust. Dr. Faust was master of all intellectual learning and he names to us all the intellectual sciences of which he held the doctor degree. He names philosophy, metaphysics, medicine, jurisprudence, theology and other recognized sciences, and then in despair exclaims: "Here I stand, an ignorant fool, and don't know any more than I did before! So and so many years I have led my scholars around by their noses and told them things I did not know myself. It surely is going to break my heart because we cannot know anything." This intellectual giant, master of all human knowledge, whom the spiritual urge had propelled onward, confesses in despair that intellect cannot know anything. He sees the end of all intellectual understanding and the impossibility of gaining satisfaction, and in his desperation he calls upon the devil and bargains with him to give him the knowledge which the intellect cannot give him. In his desperate search for real knowledge he is willing to comply with the terms of the potentate of the underworld, even to surrendering his soul, and he renounces his claim to heaven. He then enters the bargain with the Prince of Darkness and signs the bond with the blood taken from

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his own veins. The bond calls for his soul after death, and he is to be given the knowledge for which he seeks.

Is not this a true picture of our wild chase for intellectual knowledge? It certainly is and is painted in such glaring colors that we can never again erase it from our minds. Dr. Faust's outburst of despair is really the despairing cry of all humanity.

This Faust mind is in the whole human race. It is the impulse that moves the intellectually wise to seek intellectual education or to seek satisfaction in alcoholic exhilaration. It is really not truthfully correct to speak of intellectually wise, for intellect is not wise. Intellect is merely a slate on which you can inscribe wise or foolish beliefs. But they are beliefs only, that is, they are mere reflections or opinions. These beliefs are not born of wisdom, for wisdom does not spring from erring minds. Wisdom is born of the Spirit. It is the Divine illumination of "I Am the Light."

To gain spiritual understanding we must do like all wise men have done. They have shown us the way, and there is no other route. We must go into the silence, and there we must, like Solomon, pray for an understanding heart. Only in this way can we gain real wisdom and understanding. What we call intellectual wisdom is not real wisdom, it is not true. For true knowledge we must look within, for the source of all knowledge is within, and there we obtain it direct from God, for God is within us, and he is all Light and all Illumination.

We all recognize Solomon as the man of spiritual understanding, and if we want to become wise we must study his wise sayings. "Happy is the man that findeth wisdom and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "Wisdom is the principal thing; therefore get wisdom." "Trust in the Lord with all thine heart, and lean not unto thine own understanding." With this "lean not unto thine own understanding," is meant not to rely on intellectual attainments.

We are all familiar with the radical transformation

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that Paul underwent when he passed from intellectual knowledge to spiritual understanding. As Saul he stood pre-eminent as an exponent of intellectual learning and was extolled as an expert on jurisprudence, but when he had been illumined by the Divine Light, he looked back on his intellectual attainments, on which he had always prided himself, as the "beggarly elements of the world."

God is Light. This God Light is within us and when it becomes "inspired by the Almighty" we will recognize it as our life and resurrection, our love and power, our health, joy and peace. It is our abundance and the All in All. We are born in the image of God, and partake of the Divine nature, in fact, we are Sons of God. This we must learn to realize and then, like Solomon, we must pray for light. Then Divine revelation will give us the realization, "To know God is the beginning of Wisdom."

"Goethe foreshadowed much modern insight when he declared that in every fault of the child lies hidden the uncorrupted germ of a virtue. Destructiveness and meddling mature, with proper training, into constructiveness and industry. Teasing inquisitiveness is but the infancy of science, and even pugnacity and obstinacy are the crude forms of virile and dynamic character. . . . In brief, let us take to heart in our contemplation of the child, the Apostle's injunction, to think on the things that are fair and lovely, and of good report, and we are rewarded by finding the child's soul rich in these sources of character."

We do not have half good enough opinions of our possibilities; do not expect half enough of ourselves; we do not demand half enough, hence the meagerness, the stinginess of what we actually get. We do not demand royalty enough. We are content with too little of the things worth while. It was intended that we should live the abundant life, that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.—*Marden.*

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HOLY GHOST—HOLY SPIRIT

CHARLES FILLMORE



OSPEL is an Anglo-Saxon word derived from God (good) and spell (story, tidings). It is now identified with Jesus Christ's teaching and the doctrine which has grown out of it. So when we speak of the Gospel it is understood that we refer to that system of religious beliefs which have clustered about the teaching of Jesus of Nazareth.

But as to what that Gospel is in detail there are many opinions. The church says it is the plan of salvation for men which is set forth in their dogmas and creeds. But that plan, that formulation of doctrine, those creeds and dogmas, were set up hundreds of years after Jesus taught and demonstrated. There is no authority from him or his disciples for them. They are the work of men who had an industry to sustain, known as the church, and a privileged class of people to provide for, called the clergy. So it was decided by those in religious authority to organize them according to human ideas, hence the church creed and the church government. This was the Catholic church and the Protestant church is its offspring. All that the Protestants count dear as doctrine they borrowed from the Catholics, who patched it together from early Christianity and paganism. It is not the pure Christianity of Jesus Christ and there is from him no authority whatever for that great ecclesiastical structure called the Christian church.

It is safe to assert that no one can know the doctrine of Jesus Christ without going direct to him for information. The writings of the New Testament, known as the four gospels, are the most reliable external guide. When these are studied with unbiased mind, it is perceived that there was no ecclesiastical power delegated to anybody by Jesus; that he did not formulate his doctrine nor authorize any human being to do so. Jesus appointed one teacher, "He,

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the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This Holy Ghost is the only authorized interpreter of the gospel of Jesus Christ, and no man or woman can know what his doctrine is except they get it direct from this one and only custodian. It is not to come second-hand, but each for himself must receive it from the Holy Ghost, which is sent by the Father in the name of the Son.

The question is frequently asked, "What is the Holy Ghost and what relation does it bear to God and Christ?"

The church fathers knew the Holy Ghost as the third person of the Trinity. The Father is always first, the Son second, and the Spirit third. The terms Father and Son express an eternal reciprocal relation. The Spirit is the infinite "Breath" of God, as the Son is his infinite "Word."

We may understand the relation and office of the Father, Son and Holy Spirit by analyzing our own mind and its apparent subdivisions during thought action, because each of us is a perfect copy in miniature or "image and likeness" of the great Universal First Mind.

The source of all my manifestations is my mind. This is exactly like the Father—*is* the Father in degree.

An idea arises in my mind of something I want to do —this idea is the Son.

I express that idea in definite thought—that is my Spirit going forth to accomplish that whereunto I have sent it.

The Father is Principle. The Son is that Principle revealed in a creative plan.

The Holy Spirit is the executive power of both Father and Son carrying out that creative plan.

Thus we might also say, Father is Being in the absolute, the unlimited, the unrelated. Son is the *I Am* identity of Being. Holy Spirit is the personality of Being.

In its last analysis, Holy Spirit is the personality of God.

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The Holy Ghost is not all of Being, nor the fullness of Christ, but an emanation, or "breath," sent forth to do a definite work. Thus circumscribed it may in a sense be said to take on the characteristics of personality; a personality transcending in its capacity the concepts of the intellectual man.

The Holy Ghost is designated in Scripture as personality, and as not always existing to the consciousness of humanity in uniform degree. The mission of Jesus was to open the way into the minds of men for the Holy Ghost. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

The function of the Holy Ghost, or Spirit of Truth, implies distinct personal subsistence: he "speaks," "searches," "selects," "reveals," "reproves," "testifies," "leads," "comforts," "distributes to every man," "knows the deep things of God," etc. (Acts 13:2; I Cor. 2:10, 11 and 12:11; I Tim. 4:1.)

What Jehovah says in the Old Testament, the New Testament writers ascribe to the Holy Ghost. (Cf. Isa. 5:9 with Acts 28:25, and Jer. 31:31-34 with Hebrews 10:15; see Acts 5:3, 4.)

The Holy Ghost is the Law of God in action; and in that action it appears as having individuality. From this the Hebrews got their concept of the personal tribal God, Jehovah. Their prophets and mystics came into conscious mental touch with this executive law giver of God and he used them as the mouthpiece through which he guided and directed his people. Adam talked to him face to face as the Lord God. By this we understand that by means of the harmony and perfectness of the sinless man's mind he was

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always conscious of the omnipresent Holy Spirit. Discord had not entered his innocent world—he was in the Eden of infancy. The desire for independent experience entered his mind; he began to get knowledge from experimenting blindly with the powers of Being, and in so doing severed the connection between his mind and that of the Holy Spirit.

Then the Holy Spirit found other means of communicating with men, the most common being the "visions of the night," or dreams.

"And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Numbers 12:6).

The Bible records a long line of prophets, mystics and dreamers who for thousands of years communicated the word of the Holy Spirit to the people. Jacob "dreamed," and "behold a ladder set up on the earth, and the top of it reached to heaven. . . . And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land."

Joseph dreamed and interpreted the dreams of others. Solomon was instructed by the Lord in dreams. Daniel prophesied through instruction received from the Lord in dreams. Joseph was instructed in dreams and saved the life of the young child by following them. Peter had visions of the night. "Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace" (Acts 18:9). "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

The children of Israel depended upon the Holy Spirit to guide and direct them, and from Genesis to Revelation the Bible is filled with incidents bearing testimony to the direct and personal interest of the Holy Spirit in the affairs of men.

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Jesus Christ, the resurrected Adam, reconnected man with the Lord, and opened the way by which he might enjoy that communion with him at any time, which he had in the Eden state before his season of self-experimenting.

Jesus prayed much by himself and spent long hours in silent communion with God. Those who have, even in a slight degree, opened that Christ consciousness in themselves, so that it flows forth and recognizes the Universal Mind, can readily understand that Jesus was in the silence with God, getting the power and wisdom necessary to do his work. The normal condition of man is this of opened inner communion enjoyed by Jesus, in which he can say of every thought and word, "The words I speak unto you are not mine, but the Father within me."

It is the mission of the Holy Ghost to bring all men and all women into this open communion; but it is an attainment. He who is buried in sense limitations must find the way out into this place where the light shineth in the *light* and man perceiveth it clearly. It is the mission of the Holy Spirit to so guide man that he shall not mistake the way into that light, nor wander off into the darkness of the many delusive bypaths of mortal sense.

The Holy Spirit, or Holy Ghost, comes to men in this day, as in the past, and reveals to them in ways various how to overcome the erroneous states of consciousness which they have evolved, or in which they are cast through association. The intellect is not to be trusted; a higher and more far-seeing guide is necessary, and that has been provided in the Holy Spirit.

The Holy Spirit is the one factor in preaching the gospel of Jesus Christ which his disciples and immediate followers counted absolutely necessary to their success. They looked to it for power and guidance in all their work. They announced it as a special part of the doctrine of Jesus Christ, and which could be given by them to those who believed on his name. By laying on of hands they transferred this Holy Ghost power to others, who upon receiving it, went about preaching, teaching, prophesying and healing.

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Even to this day, many in the orthodox Christian church believe that only those are fitted to preach who are inspired of the Holy Spirit. But its inspirations are so turned awry by minds filled with scholastic dogma and creed, learned in ecclesiastic colleges, that when given forth it is not recognized by the soul seeking the pure bread of life.

But the Holy Ghost is in the world today with great power and wisdom, ready to be poured out upon all those who look to it for guidance.

The Holy Ghost is authority upon the gospel of Jesus Christ. It is the only authority ever recognized by Jesus Christ, and whoever attempts to set forth his gospel from any other standpoint is in the letter and not the Spirit.

Jesus gave his words into the keeping of this universal receptacle, the Spirit of Truth, whose mission it is to carry those words directly into the understanding of everyone who accepts his way into the kingdom of heaven. This Holy Spirit gave his words to the writers of the New Testament, and they wrote them out for the comprehension of the intellectual man. But this does not signify that the mission of the Holy Spirit ended there; and that after giving this message it then withdrew from the world. On the contrary, it was just the beginning, the primary steps of that larger, more specific teaching which this same Spirit is ever ready to impart to every soul. The soul needs instruction, and a way has been provided by the Father for getting it. That way is the Jesus Christ way, and whoever follows the steps outlined in that gospel, now brought to each of us by the Holy Spirit, will finally reach the same place that Jesus did.

The fact is that everybody has a soul to save. Not from a hypothetical hell after death, but from the sins and delusions of the sense consciousness, which makes hell here and now. There is a way to bring that salvation about, and it is the mission of the Holy Spirit to reveal it to every one of us. That revelation begins the moment we turn from the letter of the gospel and seek for its Spirit. To know that every word and sentence of Scripture veils a spiritual truth is the first step in unraveling the Gospel. Spiritual

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truths cannot be expressed in language that will carry correct concepts to the mind. No attempt to describe the Holy Ghost is made in Scripture, because language might be multiplied indefinitely, description and illustration fill volumes, yet the Holy Ghost would not be compassed nor apprehended on the intellectual plane where human language passes current.

The Holy Ghost is the Whole Spirit of God and may be known by man only through his spiritual nature. When he tries to bring Spirit down to the plane of things he always falls short. So those who attempt to learn of the Holy Ghost through reading about it, or from the teachings of others, will fail. The Holy Ghost comes only to those who earnestly seek it. If you are depending for spiritual enlightenment upon some book or church ritual and doctrine, or some teacher or leader, you need not expect to have the Holy Ghost fall upon you. It is the "prayer and supplication" of the soul alone in its upper room (state of high spiritual aspiration) that brings down the Holy Ghost.

The doctrine of Jesus Christ is so intimately associated with the Holy Ghost that they are inseparable. The Holy Ghost is the interpreter of the Christ and the Christ is the thing interpreted. They are omnipresent and cannot be separated in spirit nor in works. Hence, to preach the gosepl of Jesus Christ is to set forth that the Holy Spirit of God is ready and willing to bring all men and all women into the kingdom. It is the proclamation to everybody that the kingdom of God is "come nigh unto you."

It has been assumed all down the ages by the ministers of the Gospel that they fulfilled its requirements when they persuaded men to say that they believed on the Lord Jesus Christ as the Savior of their souls, and then kept them in that state of mind until they passed out of the body, after which it is claimed they are received into the arms of the Lord. But the Holy Spirit does not endorse this assumption, neither does the letter of the Scriptures.

In the seventeenth chapter of John are these words of Jesus: "Neither pray I for these alone, but for them also

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which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

This is plainly stated that those who believe on Jesus Christ through their *word* shall be in the Father right where he, Jesus, is—the conscious sons of God here and now.

Jesus wanted companions in power, dominion and glory that it might be demonstrated to the world, *this world*, that what he claimed about man and his relation to God, was true.

It is no demonstration to this world to have a man die, shouting, "Glory to God, I am saved by the blood of the Lamb."

No; Jesus did not expect to have any such gospel preached. He was one with the Father—*was* the Father incarnate in the flesh, and his prayer was that they also may be one, as we are one, that the world may believe.

The gospel of Jesus Christ is that all men shall become God incarnate. It is not alone a gospel of right living, but also shows the way into dominion and power equal to, aye, surpassing, that of Jesus of Nazareth.

Paul also saw it in this light. In the second chapter of Philippians, he says: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

"But," we are asked, "do you mean to say that living upright, moral lives in the sight of God will not fulfill the requirement of the gospel of Jesus Christ; and believing on him as our Savior will not bring us into the kingdom of heaven?"

Jesus answered this when he said that if our righteousness did not exceed that of the scribes and Pharisees we could in no wise enter into the kingdom of heaven.

How can one be in the Father where Jesus is without being right with him in consciousness? That is, to be one

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in the Father, as he is one, and thereby fulfill his prayer, we must be equal with Jesus. If we have a sense of inferiority, then we are not fulfilling the requirement. So long as we feel any difference between ourselves in the Father and Jesus, we have fallen short of that "mind which was in Christ Jesus." That mind "thought it not robbery to be equal with God."

The cry goes up, "This is foolish, sacrilegious, to put men alongside of Jesus Christ and claim that they are equal."

The claim is not that mortals are equal in present consciousness with Jesus, but that they are equal in the "image and likeness," and must demonstrate as did Jesus before they will emerge from the sense of delusion in which they now wander.

We know that health is the normal condition of man, and that it is a condition true of his real being, and we claim and declare this truth, right in the face of appearances to the contrary. We have proven by experience many times repeated that our words in this way reveal that health is potential in Being.

If man is the Son of God, he must be that Son right now; it must be just as real, just as omnipresent, as the health which he has revealed through his word. Then how shall he reveal his Sonship to himself and others except by claiming it; by declaring that he is not a son of mortality, but a Son of God; that the Spirit of God dwells in him; that it is now shining through him; that this spirit is Christ, who said through Jesus: "Neither pray I for these alone, but for them also which shall believe on me through their *word*."

Your *word* is the power through which you make your belief manifest. Simple belief, or assent, as to the truth of a proposition never gave understanding to anyone. There must be mental action—organic changes in mind and body are necessary before the new state of consciousness takes up its abode with you.

If you can convince yourself that you are the Son of God, your next step is to declare it in word, and carry it out

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in the acts of your daily life. If, after declaring in word this truth, you fall short in demonstrating yourself the Son of God, you are to find out why. "Ask and ye shall receive; knock and it shall be opened unto you."

You have neglected some of your divine spiritual powers. You may be dissipating in the lusts of the flesh some transcendent energy given you by the Father.

Here comes the mission of the Holy Spirit. When you ask in the silence of Spirit to be shown why you do not manifest the powers that Jesus of Nazareth did, the Holy Ghost will in some way reveal to you the lack. How that revealment will come about no one can tell you. But if you are patient and trustful, you shall be guided and directed so that all the links in the chain of your being shall be brought together and harmoniously joined, and the Son of God revealed.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

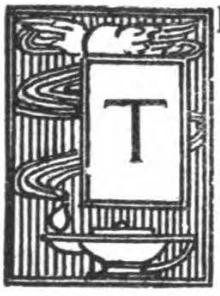
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PEACE

Extracts from an Address by IDA M. MINGLE *in Unity Auditorium, Kansas City, July 8, 1917.*



HE DESIRE for peace is as universal as the desire for health, in fact, peace is the one underlying quality of mind necessary to the realization of any desired good. Man's yearning for peace in the soul is but a recognition of the possibility of its realization, for man has power to bring into expression all qualities of Mind upon which he thinks.

The idea of dominion, implanted in man in the beginning, when he was given authority over all lesser creations, is ever seeking to come into expression. He struggles to overcome all kinds of adverse conditions, feeling that he should be master. And, finally, after being buffeted about upon the reefs and rocks of hard experience, he discovers that his peace of mind and safety lie in the mental attitude of non-resistance.

Only one man has been big enough to claim in the fullest sense the protection of the law of Love, and to put into practice at every step of the way the principle of non-resistance. Wherein is the secret of Jesus' triumph over mortal conditions? It lies in his devotion and allegiance to an Absolute Standard of Truth, based upon God—the Good—as the One Creative Principle.

Jesus understood exactly his relation to this Principle. Regardless of what the Pharisees, the scribes, the chief priests were saying, he boldly gave forth to the world an entirely new rule of conduct, which he demonstrated to be the only method of procedure for those who hunger for the peace he came to bring. He made it very plain that the Peace he gave was not the peace the world giveth. What sort of a peace does the world give? A peace established by suppression of the emotions and mental forces; a superficial peace, based only upon custom, good manners, personal or national advantage. Can any lasting good come out of the

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unregenerate heart of mankind? What does it amount to if man keeps up a semblance of peace on the surface, and underneath is a mass of festering sores? What would it amount to today, if nations should disarm, if they did not come into the consciousness of the Peace Jesus brought into the earth? There can be no permanent peace in the affairs of the nations, except they be cleansed of their sins. We cannot regenerate the nations *en masse*, but must find an answering response in the individual heart. The Peace that Jesus revealed to man does not come through building up the personal or national ego, but it comes with a new birth, through the realization of man's nature being Divine, and the recognition of his freedom to bring into expression the Divine Self.

Man is commander-in-chief of his own forces. He has but one province over which to exercise dominion—the world of his thoughts. Governing this world crowns him with all power in heaven and in earth, for the world of effects is but the manifestation of the thoughts he thinks. Freedom can never be obtained by persuasion or coercion. Freedom is a state of mind. So long as we are influenced or governed by anything without, we are not free. For the Truth is that nothing outside of man has any power to affect him; it is what man thinks of the outside condition that establishes him in bondage or in peace. Man's ability to relate all that is without to an Absolute Standard of thought gives him freedom, for "freedom is an interior state of consciousness, gained through a realization of Truth."

Jesus and his teachings stand as Truth to us. In every thought, word and deed, he denied himself from the personal standpoint. He laid no claim to either good or evil. When accused of being good, he answered simply, "Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments." In other words, go direct to the One Good for your inspiration; do not be too dependent upon exterior leaders. Jesus denied evil in one sweeping statement: "Which of you convinceth me of sin." He became, through his humility of

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spirit and devotion to Principle, the outlet through which the goodness of God, the Father, was brought into the consciousness of the race. Because of his mission he dared to make subservient every man-created law, and to preserve the supremacy of the good, yet he did it in a spirit of Love, for he came not to destroy, but to fulfill.

When asked about the ruling, "An eye for an eye and a tooth for a tooth," Jesus did not hesitate to set aside the Mosaic law, based upon the outer form and custom, and put in its place that mighty rule of action that tests our sincerity, "Love your enemies; do good to them that hate you, and pray for them which despitefully use you and persecute you." We know that this law is possible of fulfillment when we take the mental attitude that every obstacle becomes a friend, because it makes possible a greater realization of Truth.

"Agree with thine adversary quickly." Does this mean that we are to sanction error? No; it means that error has no power except that which we give it through recognizing it, and once we withdraw our opposing thought-force from it there will be no adversary. Failing to agree with it, we would recognize it as something and thus give it life and power. Underlying all activity is the One Presence and the One Power, the Omnipotent Good. That which appears to be adverse is but the wrong relation of ideas, having their starting point in the consciousness or mentality of man.

"Resist not evil." Why should we resist this shadow of the real? Would you engage in a combat with your own shadow? Yet the individual who is continually at war with the false creations of his own mind is doing that very thing. We must learn that evil never destroys evil. "Overcome evil with good," was the simple rule of action outlined by the Master. What do you do to light up a darkened room? Do you chase out the darkness in a frantic way? No, you bring in the light, and the darkness disappears. However, thoughts form egos through which is carried on independent action, and it is necessary to tear down the false ego through a process of denial, and at the same time build

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in the Truth. But the substance of one's thought is given to the positive reality of Truth.

Only a great Jesus, understanding exact science, could say, "Resist not." In other words, he who would be powerful, let him divest himself of power. Jesus made many statements to prove that power flows along the lines of least resistance, and that the negative attitude is great enough to attract the power of the positive. Did he not say that the meek shall inherit the earth; that the weak shall have strength; that the poor are blessed; that if you would receive freely, make a great emptiness by freely giving?

We are just now beginning to appreciate the feminine, and to apply this negative principle of attraction in the within in a harmonious manner. Man, the positive characteristic of God, lost sight of his soul, the feminine, built up a consciousness of personal power and dominion, that has swept him along in a current of competition, strife and hatred, until now he is meeting his defeat, and being forced to recognize his inefficiency in his own might. He has come to the parting of his ways. He must cast aside the "armor of Saul," and take on the shield of Truth. He must rise above brute strength and work with forces of Mind, and realize that every condition of the universe, good or its opposite, is a creation of thought.

To determine your consciousness of peace, examine your mental attitude toward those things that daily touch your life. Can you hear yourself spoken falsely of, know you are misunderstood, and keep your peace? Because Peace comes from within and is not dependent upon outside conditions.

Can you with perfect composure allow others freedom of expression, even though that expression be exactly contrary to what you think or know to be the Truth? That used to bother me, until one day, when I was feeling ashamed that someone did not know better how to think and act, a messenger of wisdom whispered these words: "He is expressing himself and that is all God expects of anyone." Then I realized that activity in the wrong direction is

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better than inertia. Expression is the way of growth, and must ultimately lead man to the fulfillment of God's highest expectation of him—the expression of the Divine Self.

For instance, we might ask, and very appropriately this evening, "What is your attitude toward the weather?" Do you realize that weather is a state of mind, and that you have within you the power to make peace with it? Well do I remember when I made peace with the weather. It was on a hot summer afternoon in August. I had been reading Marden's book, "Every Man a King," and was enthused with the idea that I had the power, through my mind, to exercise authority over the world of effects that touched my life. Since the hot weather was the most annoying at the moment, I conceived the idea of regulating it. I went out on the porch, laid down in the hammock, and concentrated my mind upon ice and cool breezes. After awhile it seemed I was surrounded on all sides by great mountains of ice; that I had been transported into the polar regions, and the next thing I knew my teeth were chattering—I was so cold. I went into the house and got some covering and wrapped up in it—had to do that or change my mind, and I wasn't quite ready to let go of the cool connection. For fully an hour I maintained that cool mental equilibrium, but I learned a lot of things in that hour. I learned that I could regulate the weather through regulating my mental attitude toward it; that I could be so cold that my teeth chattered, or I could, by relaxing my mind a little, be more comfortable. I discovered that little cool breezes were actually blowing on my face as I concentrated. One can, through thought control, establish one's freedom in dealing with the elements of nature. I know that the weather affects one according to the mental attitude one has toward it.

The wind and I used to be continually at war with each other. It always kept my face looking like it had been peeled. One especially windy morning, as I was going to work, I began to harmonize the atmosphere through making love to the wind. I affirmed: "I love you and you love

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me; you blow upon my face with gentleness and peace and I have no fear of you." I was not conscious when my face was freed, but I know the wind and have I been good friends for a long time now.

How I used to hate the rain! I turned that current of thought to love and three times I have been in heavy rains, unprotected, and escaped without the usual drenching. It requires instant realization of God as omnipresent, and perfect poise and peace to meet the adverse elements of thought. It precludes all mental preparation for the error that might arise. It means a conscious recognition of Peace as the natural expression of all life and environment.

What is your attitude toward error? Can you view it impersonally and as an unreality? Herein lies your peace of mind. "If you believe the mirage on the desert is a reality, a real lake of waters surrounded by trees, then you will pursue it as long as you are deceived, and endure many sufferings and hard experiences through your ignorance of the Truth. But the traveler who knows it is nothing, emphatically says so, and cannot be deluded into following it nor led out of his way, no matter how fair and enticing it may appear on the surface." The one who will faithfully adhere to the Truth of God alone being the only reality, finds that this Truth proves itself in every event of life, for the Truth is a living power, capable of breaking every bondage of error.

We are continually being asked by our readers for an expression of our attitude toward the war that is apparent in the world today. Is there a war? When liquor is fermenting, many foreign things come to the surface to be skimmed off. The world is in a state of chemicalization. The "good seed" sown in the subconsciousness of the race by Jesus Christ, Lord of this planet, has been working deep and quiet, and now every atom in the universe is being adjusted to harmonize with the true and everlasting Principle of Love and Peace which Jesus represented and demonstrated.

This is the testing time of the real followers of Jesus

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Christ. This is the time to stand firm and true to Principle, claiming at-one-ment with the Divine Law of Love and Justice, cooperating with it in thought, word and deed, rather than being led astray by appearances.

There is no fear in the Divine Presence. "Perfect love casteth out fear." Now is the time to bring into manifestation in the universe, through individual realization, the activity of the Spirit of Love. This is the same Spirit of Love which prompted Jesus, in the midst of persecution, to restore the ear to the high priest's servant, and to admonish Peter, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" Jesus realized that the Word of God is quick and powerful and sharper than any two-edged sword, and chose to rely upon the Divine protection of the Word.

Self-preservation is the first law of life, but the self cannot be preserved at the expense of other members of the same Christ body. Every natural law in the universe is founded upon construction. "Life, liberty and the pursuits of happiness" are the God-given rights of every individual, but these qualities of freedom cannot be enjoyed until man comes to the realization that only as he sets others free is he himself liberated. As we give, we receive. As we sow, we reap. Knowing this shall we not at this time consecrate ourselves to thoughts and words of Peace, that the substance of our ideas may prepare a resting place for the great Universal Spirit of Love, which is soon to find its perfect fulfillment in the heart of mankind, making of all nations one great family, having as their Guide and Ruler, God, the Father of us all: establishing us in an eternal habitation of Peace and Purity. Then shall men be able to hear again that heavenly refrain, "Glory to God in the highest, peace on earth, goodwill toward men."

Today is the tomorrow you worried about yesterday—and it never happened.

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QUESTIONS AND ANSWERS

"Suppose one contemplated a business venture requiring some capital and had only one's salary as a source of revenue. How could the necessary amount be acquired if not by saving from the income? Wouldn't there seem to be a lack of common sense if some of the salary was not deposited in a bank towards the realization of a definite aim?"

God is the only Source of Supply and to this Source alone man must look if he is to be abundantly prospered. One's salary is but a small channel through which the bounty of God flows, and to look to it as a "source of revenue" is to look away from God. Abundance is demonstrated through enriching the consciousness—filling the mind with true ideas, and realizing that it is ideas that we increase, not "the loaves and fishes."

Everything is made by the Word. Nothing is ever accumulated through the saving idea. True, you may have a surplus and place it in the bank awaiting expenditure, but you do it with the idea of surplus, not with the idea of *saving*. All growth is expression, and we believe money gathers to itself of its kind when kept in circulation.

Money is but the symbol of an inner substance. Recognize it as an idea possessing possibilities of multiplication, and bless what you give and what you receive. The law of "giving and receiving" must be kept equalized, and a consciousness of dependence upon God as your prosperity established, then you will enter into the real riches.

Demonstrating prosperity through the Word may not, from the world's standpoint, seem to be "common sense," but it is the only true and lasting method. We know one man who demonstrated $250,000, last year alone, through abiding in the consciousness of God as his prosperity; but he spent days in prayer and meditation, and kept up a continual consecration to the principles of Truth. He did not become concerned about the money manifesting, but realized every need is supplied, and rested in its fulfillment. There must always be a corresponding activity in the without, but

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the mind must be kept centered in the Word. Understanding is the keynote of all demonstration.

* * * * * *

"Explain the difference between soul and spirit; the Spirit of God and the indwelling Christ."

The soul touches both the realm of Spirit within, from which it receives direct inspiration, and the exterior world, from which it receives impressions. But as man brings into expression the original purity of the Divine consciousness, his soul is purified and established in its primitive innocence.

The Spirit is the Divine Center in man which is always in the Absolute; it does not become involved in effects but stands as the Creative Cause of the Absolute Good.

The "indwelling Christ" is the Son of God or spiritual nucleus within each individual, about which all our thoughts must harmonize before we can bring into expression the Divine consciousness. The "Spirit of God" is the Divine consciousness carrying out the Christ ideas.

* * * * * *

What is the Word of God?

John gives us the following concerning the Word of God: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word of God is the Divine *Logos*—God in his capacity as Creative Power, and includes all the potentialities of Being. Man, being the Word of God, contains within himself the capacities of Divine Being, and through his words uses the Creative Principle of Mind to create. The Word of God is the Absolute Truth, the unchangeable Creative Principle.

* * * * * *

Explain Matthew 24:30, 31, 35, 40.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory."

The Son of Man is the Divine Idea Man in manifestation. After all tribulation has passed, and we have come out of the darkness of ignorance into the illumination of

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Truth, then shall the Son of Man come in the clouds of heaven. We may not have the clear spiritual discernment, but we can distinguish the Christ in the clouds of our mind, and feel his power and glory. God is Mind and to understand him we must worship him in "spirit and in truth." That is, we must look back of the letter and enter into the realm of ideas. All that there is in the universe is contained in man, and so the Bible is but an exposition of man in his various mental attitudes.

"And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The angels are the spiritualized thoughts. When we become conscious of our divinity, it is as though the Christ in us fills us with delight and ecstacy (sound of a trumpet). The "elect" are the thoughts in consciousness that have been redeemed through the purifying Truth. They may be of the soul, the body, the psychic realm, or any phase of consciousness. The "four" represents completement; the "heaven" represents the mind.

"Heaven and earth shall pass away, but my words shall not pass away."

Knowing that "heaven" represents the realm of ideas, it is easy to deduce that "earth" represents the expression of those ideas, or the mental picture of them. Jesus' words are substance and they are life, and spoken from the consciousness of his oneness with God, they are as indestructible as God is. Ideas and their pictures may pass, but that which has been made by the Word of God shall not pass away. So long as there are ideas, there will be a manifestation of those ideas, so it is utterly impossible to contemplate the destruction of the heaven and earth in a sense of annihilation. They are continually "passing" from one phase of expression to another, conforming to the ideas that produce them.

"Then shall two men be in the field; one is taken, and one is left."

This refers to the coming of the Son of Man as noted in the preceding verse. The "field" is the consciousness,

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and the "men" represent thought egos. When the consciousness is quickened of the Christ, one thought ego may be redeemed and another left for the time being. The only outer interpretation that can be placed upon this verse is the acceptance of Truth by one person and its rejection by another. "God is no respecter of persons," so it does not refer to any choice on God's part. God is Principle to which we conform; man chooses whether he shall lift up the Son of Man in himself or be left in ignorance and darkness.

THE UNREALITY OF MATTER

"Matter represents the absence of Mass."—*Professor Osborne Reynolds, F. R. S., LL. D., M. Inst. C. E.; Professor of Engineering, Owen's College, Manchester.*

This is his method of stating what he has proved mathematically, and given to the world in the "Rede Lecture," that matter is a non-reality.

Russell, of Cambridge, one of our leading mathematicians, shows that there is something round us, but it is quite different to what we think it is.

From the above it will be seen, as Huxley says, that "the idealistic position is unassailable" if we deal only with the facts that we are able to prove.

Kant shows that this ideal world is really spiritual, and that we even now are in this spiritual world. Aristotle and Berkeley show that this ideal world is Mind, and its manifestation. St. Paul, Isaiah, Reynolds and Fiske show that matter is non-reality, and LeBon shows that it can be made to disappear.

It will also be seen from what Spinoza says that "by denying the negative we reach the affirmative."—*Active Service.*

While centuries dawn and die away
The world still keeps their record vast,
And gathers ripened sheaves today
From seeds that fell in ages past.—*Selected.*

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SUNDAY LESSONS

SUNDAY, AUGUST 26

SPIRITUAL UNDERSTANDING—LIGHT

God is Spirit; and they that worship him must worship in spirit and truth.—John 4:24. And God said, Let there be light: and there was light.—Gen. 1:3. Let your light shine.

SILENT PRAYER: *Let the indwelling light of my spirit be now manifest.*

The study of God and man is identical. Your understanding of the Divine Trinity involves an understanding of your place in it. There is the Father, the great Universal Mind; the Son or Christ, which is *I Am* identified; and the Holy Spirit, or manifestation. God, the great Supreme Source, is the foundation of all. The relation of man to this source is revealed to *I Am* identity independent of any scripture, independent of tradition, independent of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that everyone has within him the light, the light of Divine understanding, "the light that lighteth every man that cometh into the world." Those who do not recognize that they have this inner light are in some of the reflected, secondary states of consciousness. The first awakening is the "light;" then come the other steps in order. The statement, "I am the light of the world," cannot be taken in a personal sense and applied to Jesus Christ alone, because he said, "Ye are the light of the world." He taught that the expression of the Universal light and power was possible to all men. Then let us seek the true light—spiritual understanding.

The Hebrew Scriptures are undoubtedly the highest corroborative testimony of the light within; yet we should remember in studying them that the letter killeth; the Spirit maketh alive. In Genesis it is written that the earth was

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without form and void, and darkness covered the face of the deep. "And God said, Let there be light, and there was light." We may take this in a physical sense and say that it means the light of the sun and the moon; but it means more than that, because the sun and the moon were not created until the fifth day. Symbolically, that is, spiritually, the "earth" represents the personal consciousness, and the "light" that which perceives and knows. It is universally conceded that it is the mind that sees.

Metaphysicians understand the law by which we carry our bodies in mind, and how we change them by changing our minds. Get a right understanding of man—who he is and what his powers are—and all things shall be added unto you. The question is primarily to get the "light," and through it make connection with the Infinite Resource. Some people poise themselves in the outer, and think that in some intellectual way, by some philosophy that has to do with the occult, they will get the "light." But they find only a temporary, reflected light, because they have not sought and made connection with the Supreme Light. Seek the Most High, and then you will know the true light that lighteth every man that cometh into the world of Truth.

SUNDAY, SEPTEMBER 2

GOD'S GIFTS TO MAN

I will pray with the spirit, and I will pray with the understanding. —I Cor. 14:15. The letter killeth, but the spirit giveth life.—II Cor. 3:6. Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.

SILENT PRAYER: *Let thy only begotten Son, the Christ, be made manifest in me.*

God has given all of his transcendent powers to man, and it rests with us whether we will express them or not. We may connect ourselves with the light of God or with the outer darkness, or with the realm of reflected light. There are many philosophies, but only one Truth; that is light, Divine Understanding. The light of Truth resolves every-

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thing into ideas. Those in understanding look upon the phenomenal world and interpret it from the ideas it represents, and not as it appears.

When Jesus Christ said, "I am the light of the world," he was not talking about the lights of this planet. It is true his light shall light the minds of all men, but in reality he was saying that *I Am* is the light of its own world. When he spoke about raising the "temple" he referred to his body; so in talking about the "light of the world" he meant his world. Each of us has our own world. No two of us see alike the things about us. Man's first concept of the external is all wrong. He judges of things as they appear, and later must learn the principle and figure everything out by it. Time was when men thought the earth was flat, and that the sun rose in the east and set in the west. This was the appearance, but it did not chord with the facts; so there are many things which appear the very opposite of what they are in reality, and when the light of Truth shines in we begin to change our concept of them to fit the Truth instead of the appearance. This is especially true of our concept of man. He appears the opposite of that which he is in reality. When we say, "Let there be light," then we begin to see him as he is.

Light is the Understanding Principle in mind, and in Divine Order always comes first into consciousness. It is the first step of the first day. When we take the second step we should not let go of the first. If we are in the Principle we will carry all the steps along together.

As a race we are coming into the understanding of wonderful laws of mind. We have a parallel in the laws of the air. Jesus compared the spiritual man to the air. Aviators find there are currents of air they know little about. In the race's mental atmosphere there are many currents of thought, and if you would keep abreast of the knowing quality you must continually declare, "I do know." Then you will be able to handle all these thought currents and keep above every adverse wind.

Men know little about light. Theories about it have

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changed many times. Light is something which has to do with energy in the Universal Ether, but just what it is nobody knows. It has been discovered that there is no light outside of the eye. The whole air may be full of vibrations that turn to light in the eye, but there is no light without the eye to see it. Our eyes only receive certain vibratory rates of energy, consequently only a little of the great universe is seen, and no two people see things alike. By high statements the mind opens up and takes in more light.

Light depends upon consciousness, as sound is sound only when it impinges upon our ears. Light is Principle. It is the *I Am*, in man. We make our own world and everything in it. The proclamations of the One Infinite Mind are going forth through its lawful avenue, man. We are individualized by our wills, and have the power to manifest the One Mind and Will in its fullness, or its opposite. We can remain in darkness by thinking and speaking of our ignorance, or become illumined by proclaiming our union with the great Source of Light. Follow Jesus Christ and declare with him, "I am the light of the world," and keep on declaring it, whether the light shines into your consciousness all at once or not.

SUNDAY, SEPTEMBER 9

MIND

Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5. We have the mind of Christ.—I Cor. 2:16.

SILENT PRAYER: *Let the thoughts of my mind and the meditations of my heart be of Thee.*

As you go on in your expression of Divine Mind you will find that you have many phases of mind in yourself to deal with. These we call "states of consciousness," and they must be brought into harmony under a certain Law. The Law is revealed when man claims the light. All that becomes part of us does so through mental appropriation. We appropriate ideas out of Divine Mind as we eat food from the natural world. You must make an effort to eat,

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and you must make some mental effort before you can draw out of the Divine Mind its great ideas.

To get a complete understanding of a question requires that we go to the foundation and search out the cause of all that is involved in the subject. In considering the tendency of the mind to wander into forbidden paths for knowledge, we would first inquire, What is the cause of this tendency? Why should the great All-Good give to man or express through him a faculty that requires discipline, that needs to be coached and taught, and that must sometimes enter into knowledge through hard experience? It must be that God is the Principle of Life, and that through man he is demonstrating himself. If God had already demonstrated his perfection there would be no necessity for creation. But we see creation going on, and there is proof that the One Great Mind is constantly expressing itself. We are part, and an important part, of that expression. Every finer impulse that we feel must have its source in the progressive Mind of the universe.

There are two great phases of mind—cause and effect. We cannot find cause by studying effect, but must enter directly into the cause side and study it until it reveals itself to us. Jesus said, "God is Spirit, and they that worship him must worship him in spirit and in truth." The sequence of this is that we must look into the spiritual side of every proposition.

As students we find that the faculties of mind can be expressed along definite, orderly lines, or in indefinite, disorderly ways. One of these inherent faculties is the desire to *know;* we call it the "understanding," because it is constantly seeking knowledge. This faculty may be suppressed by the will, and the mind then settles down in a state of ignorance. If it is expressed in the outer realm alone, it becomes mere curiosity; flits here and there seeking knowledge and finding it not, because it has not made connection with the real source, which is absolute knowing. Every question has its spiritual root, and that root is in the realm of absolute ideas.

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Roughly speaking, man is a threefold being. His intellect expresses through the head, the emotional nature through the heart, and the physical through the body. But this is not all of man; if we go deeper we find that he has a spiritual nature and organism through which he expresses Spirit. All these departments of man's being are necessary that he may have complete consciousness, and express all of his faculties in the orderly process of creation. This brings us back to mind. Man is mind in every phase of his being, and he should not stop with the individual, limited consciousness, but merge himself into the universal Mind and come into the consciousness of the Absolute. This applies to every faculty, and constitutes that worship of God described by Jesus as "In Spirit and in Truth."

SUNDAY, SEPTEMBER 16

THE NECESSITY OF MIND DISCIPLINE

Here is the mind which hath wisdom.—Rev. 17:9. Be renewed in the spirit of your mind.—Eph. 4:23.

SILENT PRAYER: *Let the Divine Law guide and direct all my thoughts, through the Spirit of Truth as promised by Jesus Christ.*

Men are everywhere awakening to the necessity of disciplining their minds. We train the domestic animals and harness the forces of nature, yet let our own wills run wild. We can never be the perfect man we idealize until we have disciplined our minds and taken control of our thoughts. We cannot be truly religious until our minds are put in order and all our ideas brought into harmony with the Ideas in Divine Mind.

All worship should be for mental discipline and all meetings should begin by putting the faculties in a receptive attitude. Jesus Christ gave treatments for mental discipline, especially the will. He recognized the Higher Will, the God Will. He addressed the Divine Will as if it were intelligent Principle. He said, "Not my will, but thine, be done."

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"As a man thinketh in his heart, so is he." The majority of people think in the head and starve the heart, and the result is a lack of poise. The only true, well-balanced thinking is in union of the head and heart. We should practice thinking in our hearts, in the within; this will establish equilibrium, and we shall find our souls. If we think wholly in the head, in the world without, we lose our souls; and "what shall it profit a man if he gain the whole world and lose his own soul?" The soul must be built up, and to accomplish this, soul-concentration must be practiced. Then let our daily prayer be that we may think in the heart. If we practice thinking in the heart we shall have better thinking in the head. At the heart we come in touch with the universal Soul of Being, and we feel and know God.

We find that our minds work along definite lines in all successful thinking. The mind constructs temples, stone by stone, step by step. The power of man is in his mind, and the last step in constructive thinking is to realize the consummation of your idea. You start your thought with a certain idea, and carry it along in various steps until a conclusion is reached. That conclusion is the fruit of your thought, and this holding in mind the consummation is necessary to the completion of any line of thinking. If your thinking is without this definite conclusion, you go on and on and never arrive. God completed his creative process, and *rested* on the seventh day from all his work. Divine Mind is a type of the individual mind, and it is safe for us to follow it in all our thought processes.

Right here your attention is called to some of the side lines of thinking, showing how you may avoid discouragement if you do not see fulfillment at once of your ideal. For any seeming divergence there is probably a lack of concentration or of faith in the power of your own mind in unity with the Universal Mind. If you do not have confidence in all the steps of your mind, the consummation is disappointing. No matter what the seeming may be, you should declare completeness, because nothing is done with-

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out the Word. Say, "It is finished," and rest in the consciousness of work done. Stick to the proposition that all is fulfilled and nothing is lacking. If you admit lack, you close the door against full consummation. All lines of thinking have to be carefully handled, because we are dealing with Principle, which works like chain lightning, but which may be stopped by a very little doubtful or weak thought. Do not put any limit upon your possibilities. Remember that when the large army of Assyrians encompassed the little band of Israelites within the city, Elisha saw the mountains round about full of chariots and soldiers, and the Israelites were delivered. Do not be discouraged. Make your statement of Truth, regardless of appearances, and rest in the confidence in the Supreme Mind to bring it to pass.

COMPARATIVE THOUGHTS

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—*Isaiah 55.*

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SOCIETY OF SILENT UNITY

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1917
Held daily at 9 p. m.

By the power and authority of the Lord Jesus Christ, I am made free and whole.

PROSPERITY THOUGHT

August 20 to September 20, 1917
Held daily at 12 m.

My justice cometh from the Lord and I trust Him to regulate all my affairs.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence, from August 16th to September 16th, 1917.

August 16th to September 1st—Psalm 36:7-9: "How precious is thy loving-kindness, O God! And the children of men take refuge under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures. For with thee is the fountain of life: In thy light shall we see light."

September 1st to September 16th—I John 3:2-3: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

From the reading of your letter we infer that you ascribe your daughter's illness to the fact that she is a vegetarian. This we assure you is not the reason of her seeming trouble, for thousands of people both in and out of our Unity School have proven that they are stronger and healthier and their minds clearer since leaving off eating meat. As to the raw food, a few of our number have been experimenting with it, some having found it beneficial, others not so. Your daughter should seek the guidance of the Spirit as to whether she should eat her food raw or cooked. We do not advise people as to what they should do, but give

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our experiences and leave each individual to know for himself, through his own indwelling Spirit of Truth, what is the right and wisest thing for him. If you and your daughter feel that raw vegetables are not good for her, she should quit eating them, and have at least one meal a day of cooked food.

* * * * * *

I lost my position as salesman which I held for twenty-seven years, selling whisky at wholesale. Now come the people and public sentiment clamoring for prohibition, when there are so many men like myself who have conducted ourselves honorably with a business that the highest court of the land legalized. Property is being confiscated, and those that clamor for the extermination of this business have not given the matter the least thought to help their brethren in their dilemma, but look upon many of the liquor dealers as a lot of crooks.

It is not the place of Truth to engage itself in political or national issues and arguments, since Truth recognizes that there can be but one side to all questions and the ultimate outcome of all things must be the victory of Truth principles. But one question can be applied to the whisky traffic, which can be used in cases in general—"Does it make man more God-like?"

It makes no difference how polite the dealers are with whom a salesman comes in contact; it makes no difference whether or not there are dishonest men in other lines of business; it matters not if the whole world would be thrown out of employment, temporarily, should the traffic cease; according to Truth, the one great question is, "Does it make man more like God?"

Matters of this kind need not be handled according to unsafe personal notions, but should be left to the Absolute Law and Principle. This Law is now working in all men, in all things, working in the whisky traffic—rightly perhaps to one man's convictions, unjustly to another's, but silently and surely *working*. One need not speculate upon the outcome; we need only know that if drinking whisky makes man more spiritual, ennobles the home and nation, that no power on earth can keep man from it. Conversely, if whisky destroys manhood and respect for womanhood; separates

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man from the consciousness of God, destroys the home and the family support, no human authority can keep it from going the way which Spirit provides for that which does not uplift man.

This is an age of spiritual illumination. If you were not awakened to the things of Spirit, you would never have written to a consecrated brotherhood for help. The confusion in your affairs comes through trying to reconcile and make compatible the things of the sense world, and the things of the new civilization, the New Age.

You can help elevate the race consciousness to a point of spiritual quickening, where it neither looks for satisfaction in whisky nor looks to its handling as a source of supply and existence, through first establishing yourself in the Truth. The Substance of the indwelling Spirit is mighty to satisfy and enrich you. Everything must rest with the individual. We leave these suggestions and the matter in hand with you to work out, with God's help.

* * * * *

God's Law, "Thou shalt not kill," and the higher or spiritual import of this Law as taught by Jesus Christ and testified to by John, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," (John 3:15) stands good always. It is not revoked in times of war. If nations, as well as individuals, would practice in Spirit and in Truth the sayings of Jesus Christ, as recorded in Matthew 5, there would be no occasion for inharmony among them, and each nation or individual who keeps the sayings of Jesus will always be protected, even if this protection has to come about through the power of God manifesting itself to them as it did to Elisha. On the other hand, "Those who take the sword" at least make themselves liable to "perish by the sword."

We cannot see that there will really be actual "war" in the United States. This we do know, that those who are in the Truth and have entered into the "Peace Consciousness" through Christ, having brought about peace among their own warring thoughts and states of conscious-

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ness within, and are filled with the Love of Christ, to them there can never be any war; they simply cannot enter into the "war thought" at all, one way or the other, for there is only peace and life and love in their world.

We also have the promise that those who put their full trust in the Lord, and *abide* in the secret place of the Most High—the consciousness of the Father's Presence—shall, in times of trouble be delivered. Read the 91st Psalm often; make its promises your own, and you will be fortified against all fear of evil.

* * * * * *

After man became disobedient and wandered in consciousness away from God, the sense-man lusted after flesh to eat, and the Lord, through Moses, allowed it. But green herbs were the food for man and no reference is made to flesh-eating until after the fall. In the wilderness, when the Israelites tired of the manna that was sent to them to eat and lusted after the flesh pots of Egypt, God answered their desires and sent them quails, but after they had eaten their fill, a plague broke out among them and they paid for the fulfillment of their lust in suffering and many of them died.

Many seeming inconsistencies in the Bible are explained away, when one understands the circumstances under which Moses' law was given. Moses endeavored to teach Truth as it is in the Absolute, but the people were unwilling to receive it. He then made concessions to their desires, and gave them a law that they would accept. This point was emphasized by Jesus when he said, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." And so with the matter of eating; when man desires what is not good, he always reaps its effects in inharmony. When man rises out of sense consciousness, he will surely rise out of his unnatural desire for flesh for food, and establish the kingdom of heaven, here and now, where there will be no suffering nor death.

* * * * * *

Everything that manifests in the outer world originates

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first in ideas. Ideas produce thoughts, and thoughts form conditions. The various prophecies recorded in the Bible were made by men who understood this law and realized what would come to pass if the race as a whole continued to express the ideas which were working in their minds and hearts at that time. It could not be that men should hold in their hearts ideas of contention and strife and the nations sow for war as they have been doing all these years, trampling under foot the love and justice and righteousness and mercy of God, and not reap the results accordingly.

It would do no good, however, to merely put out the flame of war, and leave the smoldering thoughts of anger and hatred. The uncertain promises of a man-made treaty do not fulfill the Law, but there must be an entire change of ideas in the establishing of the everlasting peace of Christ. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." Righteousness must precede peace.

We believe that we are living in the end of the age when the world, or old order of things, is passing away, and the Christ consciousness of Truth and Life is being brought to light. "But the end is not yet." That we are in the midst of a great change in ourselves as individuals, and the whole earth, is very evident to every overcomer. Many things in our land, as well as in other countries, need adjusting, and we trust the people may be willing to make the adjustment peaceably. But to stop the results of unrighteousness before the people have learned their lesson would only be putting off the day of salvation.

But this seeming travail of the nations is giving birth to a new and higher civilization, and no one need be cast down in mind and heart over the breaking up of old conditions that have so long prevailed. Keep the attention fixed on the coming changes to better conditions, and enter into a realization of the promises that are now being fulfilled. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and, "they shall beat their swords

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into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus Christ established this peace consciousness in the race thought, and we may enter into it at any and all times, and be entirely protected from all the seeming inharmonies of the world without. But in order to do this it is necessary that we hold ourselves steadily in the wisdom and love of the All Good.

* * * * * *

Jesus knew how to handle *I Am*. He did not allow the *I Am* to be lowered to expression in sense.

The *I Am* must acknowledge its source as cause instead of effect. The *I Am* has dropped from the positive in the head to the negative in life, and man thinks he is getting satisfaction out of sense. This man must be lifted up and spiritualized, as demonstrated by Jesus Christ.

The true teaching concerning Eternal Life seems to many "a hard saying." When Jesus taught it, "many of his disciples went back, and walked no more with him." We are living in the days of the fulfillment of his teaching, and many are believing on Jesus' words in John 8:51 and 11:26, and are accepting the Truth of the More Abundant Life which Jesus came to bring to light, that we might *have* it. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

We do not claim that there is no death. Many of the "New Thought" people do, holding much the same error conception of death as is common among the orthodox people of today, teaching and trying to believe that what is called death is simply the entrance into a grander, freer, higher life. But we do not teach this, for it is neither practical nor true. Death is the wages of sin, and sin cannot bring about the eternal good of anyone nor help man in any way. If you will read carefully the third chapter of Genesis you will see that the death which came to Adam and the

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race through disobedience was the death of the body only, for it alone was made of dust, so could return to dust. Death—even the "second death"—is not "eternal life" in torment, as so many erroneously believe, and man's good can come about only through the way which has been provided by God for him. This way which has been prepared for man, is the Resurrection and More Abundant Life of Christ, realized, expressed and made manifest in the body.

Until man is spiritually quickened and awakened to a conscious realization of the Truth, and demonstrates it, he is already dead (in trespasses and sins). But he can so partake of the resurrection life of Christ here and now that his body can be transformed into the pure, spiritual substance, which is in idea back of it, and his whole man be redeemed from the grave. If he dies or falls asleep, a way has still been provided whereby he can again be awakened into a consciousness of life through reincarnation in another body through which he may learn how to live and demonstrate the Truth and Perfection of God.

* * * * * *

The entire Book of Revelation is a symbolical picture of the individual's overcomings and growth from the mortal sense-plane, up into the spiritual plane, with the complete redemption of man as the ultimate. You can readily see, then, that each of the symbols given is representative of some experience that comes to the individual in his growth from "glory to glory."

Jerusalem means a spiritual peace consciousness, and Mount Zion was the highest mountain in Jerusalem. The Lamb is the pure Life of God, and the hundred and forty and four thousand are the pure thoughts, which have been redeemed from every vestige of sex. The new "song" is symbolical of the harmony, which can be realized only by the thoughts that have been redeemed from sense-consciousness. The "earth" is the material sense-plane, from which these thoughts have been redeemed.

An understanding of the "wrath" and "plagues," mentioned in the 15th and 16th chapters, can be gained

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only by knowing the true character of God as Principle—Law; unalterable and unchangeable. In the keeping of this Law man is blessed with the peace, health and abundance of God, but if he tries to go contrary to the Law, he turns the power against himself and reaps the results in discord and inharmony. This working of the law adversely is what is termed the "anger," and "wrath," and "plagues," of God. Man is therefore the master of his own destiny, for he has freewill to choose whether or not he shall work in harmony with the Divine Law or against it.

The "temple" is symbolical of the body-temple, and the "seven angels" are the seven senses; five of which are universally acknowledged, and two—thought and intuition—are being quickened in many people.

The fire, hail, lightning, etc., denote the cleansing power of the Spirit, poured forth into the body-temple through these seven senses. The "blasphemy," "heat," "pain," etc., indicate the sense-man's resistance of the things of Spirit. Babylon typifies the confusion, which prevails among the sense-thoughts when they are overthrown from their rule in the body-temple.

* * * * * *

Your seeming failure to demonstrate prosperity is due to thoughts of lack in your mind. All thoughts of lack must be eliminated through denial, and the consciousness filled with rich ideas of abundance. This is why Jesus Christ said "Seek ye *first* the kingdom of God and his righteousness, and all these things *shall be added* unto you." The Kingdom of God is the realm of Divine Ideas within the mind and soul of man, and when it is quickened in the consciousness there will be no thought or concept of lack, but the mind will be filled with rich ideas of plenty and abundance. These rich ideas will objectify in the life and affairs of the one who consciously entertains them, and he will always prosper. This is a law and cannot fail. See the booklet, "Prosperity Thoughts."

Faith is good; it is the foundation upon which the church, or God-consciousness, is built in the individual, but one must diligently add to his faith understanding and many

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other qualities if he is to abide and be a real demonstrator. (See II Peter 1:5 to 11.)

Conserving one's life-forces in the regenerate life helps very much to build Substance into the mind and body-consciousness, and this Substance, which is in its true essence spiritual, is the source of all supply and of everything that appears visible to the outer eye.

You can take up thoughts along the line of regeneration and conservation without waiting for your husband. You will find that as you overcome within yourself all desire for generation and become established in the Christ Consciousness of purity, through holding daily in mind a high ideal of pure womanhood, denying everything pertaining to sex and lust and the wasting of the life fluids of your body, and affirming the purity, wisdom and love of Spirit, your husband's Higher Self will respond to your Higher Self, and he also will be brought into the regenerate life with you. You can help him through entering into the consciousness of your Higher Self and abiding there, not opposing him in outer ways nor condemning him, but simply realizing the Truth for both of you. Then trust the Divine Law of Life and Love and Truth to guide him as well as you.

SUN OF OUR LIFE

Sun of our life! thy quickening ray
Sheds on our path the glow of day;
Star of our hope! thy softened light
Cheers the long watches of the night.

Lord of all life! below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy loving altars claim
One holy light, one heavenly flame.

—O. W. Holmes.

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BY the power and authority of the Lord Jesus Christ, I am made free and whole.

MY justice cometh from the Lord, and I trust Him to regulate all my affairs.

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NOTES AND COMMENTS

People in the pride of intellect are difficult to deal with in matters spiritual. I have found the most success in presenting this subject to them from its mental plane—the dynamic power of thought currents—in this wise:

There is one Universal Principle which we call God. From it flows forth, first, energy; second, intelligence. These qualities are made manifest through the thinking faculty in each one of us. The magnet that introduces this universal energy and intelligence into our thinking faculty is the word (our every mental image and spoken word).

Thus every word held in the thinking faculty sets up motion, a mental current, that immediately commences to form our bodies and affairs after the fashion of the image which we hold before the thinker. If we hold the image of failure, hard times, etc., before the thinking faculty, it, being an obedient servant, sets up a current in accordance therewith and in good time we see the effect in the things about us.

If, knowing this sure law, we ignore the crumbling of things (the result of some prior disintegrating current) and steadfastly hold onto words that we know are generating more permanent conditions, we shall be successful in all we undertake.

Thus we can, through this thinking faculty, produce any result we wish in our consciousness and our affairs by simply feeding it with the words which stand for the result we wish to produce.

This is the mechanical phase of existence merely, and does not take into its philosophy the realm of ideas and their relation in Being. This second step becomes conscious to the *I Am* only after it has disentangled itself from the thinking faculty—when it comes into the knowing that it is *Idea* and transcends the mere mechanical thinker. Thinking is not an original constituent of the *I Am*, or real man; it is simply a faculty, like strength, judgment and will. Thus you can think or not think, or think what you will to think, at your convenience.

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If you have so identified yourself with this mechanical faculty that it runs away with you and insists upon grinding right along, whether you are pleased or not, it is your duty to train it. Withdraw your power from it and it ceases to work.

* * * * * *

The Spirit in man is God. It is formless substance—volatile essence. It is also intelligence. It has no will or executive power, to our consciousness, except as manifest in the *I am* of each of us.

Do you not see how powerless that being we call God is to help us unless we by our own volition start through our minds, by holding true words, the current of thought we want to see made manifest?

Again, supposing we did start a current of thought from this invisible storage battery, and it is running all right, but some little counter-current from a world of error comes into our thinker and temporarily cuts it off; do you think God can come in and sweep aside the counter-current and offer us his current of success through our thinkers? You see it is right opposed to the law of Being.

Man is the Will of God—the Word of God. There is no action of spirit force (as we understand action) until the mind of the thinker sets up action through his word. In your case it is evident you have let in counter-currents. In the matter of finances you had firmly decided on a certain line of action, and your faith had set in motion Omnipresent Ethers which were carrying the supply to meet your demands. It is evident, however, that the opinion of someone who works successfully in a different way has caused you to doubt, and consequently all the doubt currents of other minds find "open sesame" to yours.

In order to be successful in the manipulation of the Omnipresent Ethers we must adopt a certain line of thinking and *stick to it.* Success is possible in whatever line of thinking you adopt if you are honest in it. But you must not waver or listen to others if you want success. The world is full of people who are willing to give advice as to

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how you shall perform every act of your life, but they are "blind leaders of the blind." The only one who knows what you need from day to day is the Omnipresent Intelligence, whose will you are, *when you will to be.*

There is absolutely no limit to the power of the Spirit working through you if you will only keep up the connection from the within to the without by centering your attention in that one Omnipresent Intelligence. Do not break the current and insulate yourself by thinking discouraging thoughts supplied by others.

There is but one source of thought—God. The flame you feel within you is his Spirit awaiting your directive power. Take words and return unto your God. Get the current going your way and keep it going by the impetus of your affirmations and prayers. Keep out all cross-currents by your own watchful denial.

The mental currents through which your word is accomplished have no volition of their own. They are set in motion by the thinking dynamo in you in a manner similar to the electrical currents that light our streets—certain conditions are made and results follow in both cases.

* * * * * *

Jesus said, "But even the very hairs of your head are numbered. Fear not, therefore; ye are of more value than many sparrows."

If the Father is so minute in his watchful care of his children as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of earth's population? Do not deceive yourself into believing that because you are not conscious of the Father's presence, you are therefore out of his sight. What is it that gives you life? What heals your cuts, burns, and bruises so quickly? The intellect has taught you to say, Nature! But what is Nature? Is it not that same intellect's name for God? If Nature exhibits extraordinary ability in gathering healthy particles of flesh to the burned finger, why not recognize the

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real source thereof, and name it as it rightfully is—the Omnipresent Spirit, God!

As Jesus said, It is so omnipresent that it has numbered the very hairs of your head. It lives in you; in fact, it literally *lives* you, and you are as a puff of wind without the Omnipotent God.

You are, therefore, numbered. To be numbered is to be especially designated as having place, relation, importance, and necessity. If you are numbered, you are one of the factors that enter into the great problem of existence. To number and to name mean one and the same thing. If you are numbered, you are therefore recorded in the annals of heaven, and the Omnipresent Father knows you by a name peculiar to Spirit.

"As a man thinketh in his heart, so is he." When we come into the understanding that every thought leaves its trace for good or ill, it is plain why men appear old and why they die. Their whole life tends that way. They expect it; they get it. But when they come to know that it is care, and worry, and anxiety, and hate, and anger, and lust that causes lines and wrinkles, and a dried skin, and all that usually makes up the appearance called old age, then they begin to see that they can think pure, righteous, care-free thoughts and make lines of beauty, and have fresh, healthy flesh and bright eyes. That this has not been demonstrated yet to its fullest extent does not lessen the value of the truth of it. Carried to its ultimate it means immortal, incorruptible flesh.

THE MIRACLE OF THE MORNING

FLORENCE M. HARLING

The baptism of dew purged my fears away,
In the early morn of a perfect day.
The rising sun for my soul's deep need,
Gave hope and courage and strength indeed.
And the morning breeze with its soft caress,
Brought a song to my lips of happiness.

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The law of Giving and Receiving has its highest expression between God and man. God gives and man receives. It is necessary, however, that man make a channel for the perfection of God to flow into his consciousness. This he does through renewing his mind, through filling his mind with God-like thoughts. When man desires an expression of health he must become conscious of the Truth that health is his natural heritage and a God-given quality. Knowing that God's will for him is perfection, man *boldly* claims that which he desires to express. Through the *I Am* he attaches himself to the qualities of Good, affirming: "I am health; I am life; I am strength; I am peace; I am power," etc., in faith believing that according to his word it will be established. Man makes for himself every condition of life, through his thought and word. Understanding Truth enables him to bring into expression the unlimited good of the Spirit already prepared for him by a loving Father. Man, illumined of the Spirit, speaks of that which he wants, giving the substance of his thought to the good, the desirable.

The Society of Silent Unity is constantly sending forth the Word which is quickening the children of men the world over into the realization of their birthright as spiritual beings. The following extracts from letters received recently are evidence of the joy, peace, health and satisfaction that come through calling upon the one true God in time of trouble:

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HEALTH

Abilene, Kan.—When I wired you the doctor had given Mr. C. up, saying he could not live twenty-four hours. He had double pneumonia and his toes had turned black. At first I felt stunned, but immediately my years of training the subconscious in faith asserted itself, and I knew that the Truth could make him free. I had been storing up my energy for the crisis for I had no consciousness of being tired or sleepy, although I had been up night and day, taking the complete care of Mr. C. for over a week. At six o'clock Friday morning the nurse said, "He is passing." To all appearances he was dead, having just gradually breathed away. I never was more calm in my life. Over and over, with the absolute realization of the Truth of my statement I said: "I will fear no evil, for Thou art with me; Thou one Infinite Mind, Infinite Spirit, art Life itself, in which we all live and cannot die." He began to breathe again and by eight o'clock he was able to know and whisper to me. All day I worked, and after your five o'clock Silence in the afternoon I suddenly felt light, just as if a stone had been moved off my chest and I could take a long breath, and I knew the demonstration was made, and I told them all that he would live. He has been a wonder to all. He has never coughed once since his lungs have cleared. He is absolutely well.—*Mrs. M. C.*

Cleveland, Ohio—I asked for prayers for my brother who had completely lost his mind. He was a most pitiful case, but I stood firm that God was the only real Power and that all things were possible with him. Today I write you with a heart full of joy and gratitude and thankfulness to God, for he is entirely healed and as well as ever. He is working every day. I am so thankful that you have shown me the light. I must also tell you of my prosperity demonstration. I have a vocal studio and the moment I get there I consecrate the room. I had to buy a new grand piano and it seemed a terribly big debt to bind myself to, but I trusted to our ever-providing Father. I have not done a bit of advertising for my school, and this year I have been busier than last and am getting more money for my lessons. It has been a little over a year since I bought my piano, and it is all paid for but $80. How can I ever thank God, who is the all-providing, wonderful, good Father.—*Mrs. G. R. G.*

Wyandotte, Okla.—A year ago I was generally afflicted. I had many ailments and chronic constipation.

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This is entirely cured and I enjoy better health and strength than I have in years. I can now work hard and the old headaches never come as they used to. My mother is also entirely healed of like complaints, also rheumatism. She is seventy-three years of age and can walk like a child. Praise God, for he never forsakes those who trust him.—*E. W. Z.*

Elizabeth, N. J.—After losing part of my right index finger in a machine last October I wrote you for prayers. My faith in the power of prayer and the goodness of God and the Holy Spirit was rewarded in the most wonderful demonstration. The first joint was cut off in a mutilated way and the doctor wanted to amputate another joint, as he said it would not heal properly. My wife and I, however, protested, saying we would leave it to God's will to heal the finger. It started to grow and after a few weeks a nail started to appear. The finger shaped itself and is still growing, although it is perfectly healed. It is only about a quarter of an inch shorter now than normally and will soon look as it did before the accident. At the time of the accident I did not feel any pain, nor was I frightened. God surely was with me and I thank you for your cheerful words and prayers.—*E. B.*

San Diego, Cal.—My throat has not been so free from irritation and inflammation in seven years as it is now. All praise to God, and I do now consecrate myself anew to his service and trust his Divine Wisdom to lead me into the paths that I can be of most service in spreading the doctrine of the Fatherhood of God and the Brotherhood of man.—*Mrs. S. A. H.*

Oak Park, Ill.—Truly God and Unity have been my refuge and my strength these past few weeks, and my heart is full of thanksgiving for the help I have had. I shall need no more treatments for the ulceration in my mouth, for it has healed up splendidly. The nerves in the left side of my face are well, too. This has been a remarkable cure and I praise God for it.—*Mrs. S. C. R.*

Flatbush, Brooklyn, N. Y.—I certainly have received benefit from your prayers, as I have been able to do all my own housework and keep well all winter. That is something I have not been able to do before in years. My health is in fine condition and our home is a happy one.—*B. A. C.*

St. Louis, Mo.—I wrote to you about March first for prayers for my eye, which was troubling me very much. I was told the only cure would be an operation. The trouble (an obstructed tear-duct) was of long duration, in fact, chronic. It caused a great amount of pain and embarrass-

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ment, as I had to be continually mopping my eye with a handkerchief. Whenever I would catch cold all the symptoms would be aggravated, great inflammation and even pus gathering in the corner of the eye. Thanks to our loving Father, and by the help of your sincere prayers in my behalf, I must truthfully say that the second day after writing you my eye had entirely cleared with the exception of a very small amount of clear water gathering occasionally, but the pain had gone. I am deeply thankful.—*Mrs. B. C.*

Kokomo, Colo.—You may discontinue your prayers for the bladder trouble. The third night after I wrote you, I was sitting in the Silence at nine o'clock, when after about fifteen minutes I was healed instantly. I sang for joy and thanked God and you for the great relief. May the ever blessed Truth shine on all who are seeking it, is my prayer. —*Mrs. I. M.*

San Francisco, Cal.—My sister-in-law cannot be too grateful to you for saving her husband's life. She knows very little about Unity, but when Mr. S.'s condition became so critical she gave her consent to sending the telegram. From the time we sent the first telegram until now he has improved very steadily and surely. We are all very thankful.—*B. A. S.*

Bellingham, Wash.—I have received many blessings since I began reading UNITY and am thankful for what has been done for me. I did not have to go through an operation, which I was advised by five doctors I would have to do. God has proved to be my best doctor. Prosperity has also come to me, for which I am thankful to God. He is my Shepherd, I shall not want.—*Mrs. S.*

Lovett, Fla.—About two years ago, after reading UNITY, I was healed through faith of a very sore eye. I had been confined to the house and most of the time to a dark room. My eye was inflamed and painful, but from that time my eye has not bothered me.—*Mrs. L. W. E.*

Phoenix, Ariz.—I wired you a few days ago for prayers for little J. M. The results were so prompt that I am now writing to say that I have seen the glory of God with mine own eyes. Her throat was badly swollen and extremely sensitive, but this has gone and she has suffered no ill effects.—*F. R. S.*

Chicago, Ill.—I wrote you recently requesting prayers for self and mother. I thank God and Unity for the benefits received. My health is much improved. The stomach trouble is greatly relieved; insomnia instantly overcome; medicine and other habits growing weaker and falling away;

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financial stress relieved before my letter reached you. Mother's health is very much improved also. The Light grows stronger hourly and we give thanks continually and praise God for all his blessings.—*Miss E. T.*

Glens Falls, N. Y.—Through your prayers I have found my hearing and I thank God and you for it. I am so thankful for what has been done for me.—*Mrs. F. C. W.*

North Portland, Ore.—Just after I wrote you for prayers for my little girl she went into lobar pneumonia. The day my letter must have reached you, the words came to me, "God is able to cut this pneumonia in two. It cannot run its course. There is no longer any pneumonia there." That evening the fever broke and the doctor pronounced her out of danger. Also she came out of it without any cough, though coughing terribly when it began. I cannot give thanks enough for her wonderful recovery.—*A. B. E.*

Booneville, N. Y.—Before receiving your reply my little daughter and I were both healed of colds. We thank you. Enclosed is a love-offering. May it help spread the good work of Christian Unity.—*Mrs. C. L.*

Brooklyn, N. Y.—My son sent you a telegram when physicians said my little grandson had acute meningitis, and his condition was very critical. He is now active and bright, and shows no signs of having been so ill. Praise God!—*Mrs. W. C. L.*

Orange, N. J.—In December I wrote to you for prayers for my father, who had broken three ribs in a fall. With praise and gratitude I now write to tell you that four days after mailing my letter he was up and doing fine. His quick recovery amazed all his friends and neighbors.—*Mrs. T. H. Z.*

Greenville, Ga.—I thank you for your prayers for C. W. He was considered in very bad shape with blood poisoning. In about forty-eight hours, about the time the letter should have reached you, he commenced to improve and was perfectly easy after that. He now seems in better health than for years. We thank the good Lord for answering prayers.—*J. R. D.*

Miller, Mo.—I am now praising God, for that cancer dropped off my nose about ten o'clock after we wrote you on Sunday. I was so glad that I could not wait until the end of the month to write you. The cancer had been there twenty years and now there is not even a scar left.—*B. S.*

Portland, Ore.—I wrote you requesting prayers for little R. F. In November last her eye got inflamed and has

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been nearly closed since. I tried to overcome it myself, but as so many told me she would go blind again I gave up and used medicine. Her eye did not improve while I was using it so the request to you was made. I only had your letter two days ago and now she is almost normal. Her eye is nearly wide open. It is wonderful and she is so happy.—*Mrs. H. M. H.*

1050 *Lowell St., New York, N. Y.*—I wrote you for prayers for my sister who had two terrible milk legs. The lumps have entirely disappeared and she is much improved. Thanks to our dear Father and blessings unlimited on Unity. Anyone who wants to communicate with me as to how Unity has helped me can do so.—*Mrs. Margaret Keller.*

Greatkills, L. I., N. Y.—On the third day after the operation, about the time you received my request for prayers for my husband and sent forth the quick, all-powerful Word of Truth for him, and when no doctor in the hospital entertained a vestige of hope, he responded to the Word sent out in the Silence. He felt that he was dying, slipping away, when a swift thought came into his mind. "No," he thought, "I will not die. I will just lie quiet and rest that I may regain my strength and soon be able to go home again." And thank God, he did. He was just there one day over two weeks and the nurse told us that it was a most wonderful thing that had occurred. I thank God for his wonderful goodness.—*M. E. B.*

Cincinnati, Ohio—My youngest son, who had such severe headaches that he was quite unfitted for anything, has not had one headache since I wrote you. The other, whom you have been treating for a year for insanity, is now home, having been dismissed from the hospital. I thank and praise God for these things and and I want my life to so show faith, peace and love as to be a continual testimonial of my praise.—*C. M. R.*

Brooklyn, N. Y.—I wrote you asking prayers for my husband who was very ill with pneumonia. (The same day the doctor gave me very little hope of his recovery.) The next day the doctor came and said, "I feel encouraged this morning. There has been a change for the better." From that time my husband grew stronger and passed through the crisis beautifully. My heart is full of gratitude for your prayers. I also praise God and thank him for this wonderful demonstration.—*Mrs. J. W. H.*

Lexington, Mich.—Three years ago I asked your prayers for a misplaced uterus. I had been obliged to wear

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a hard rubber support for twenty-six years. I could not be on my feet an hour without it. I tried several times to go without it but suffered intense pain. One morning, about a month after asking your prayers, I felt that I could take the support off, so went about my usual housework, and never since have I had a symptom of the old trouble. I am able to walk two miles and not suffer, and do not wear a support of any kind.—*Mrs. I. Y.*

New York, N. Y.—I asked your prayers for my sister's recovery from typhoid-pneumonia. After I had sent you my letter she recovered so rapidly as to surprise the doctor, but I knew the Lord had and would answer your prayers.—*D. N. S.*

Reedley, Cal.—I thank you for your prayers in behalf of myself. A dear little son came to us on Easter Day, April 8th. The birth-chamber was indeed filled with peace and I had no fear. Everything was over in a few hours and there were no ill effects afterward; no laceration as in former experiences of this kind.—*Mrs. M. M. C.*

PROSPERITY

Tulsa, Okla.—Since receiving the bank I have had a raise of twenty-five dollars a month in my salary, and this increase extended back to the first of the year. I thank God for the demonstration, for it helps to increase my faith. I am learning to understand his ways. Praise God from whom all blessings flow.—*L. P.*

Seattle, Wash.—I know I have been benefited by your prayers for prosperity, as two months ago I could not see how I was going to meet obligations. Now one debt of long standing is settled and only one more payment to meet on another. Today I received five dollars unexpectedly, which will enable me to meet another payment. For several months I have paid out the last cent I had, not knowing when the next would come, but in a day or two I would receive money. Many times I have assured myself that never yet had the giver of all Good failed to supply my needs, and have acted as if I had plenty. Never again will I allow a shadow of doubt to shake my faith.—*E. M. B.*

Los Angeles, Cal.—Some time ago when I was out of work I wrote to you and asked for prayers. I got employment at once and have been working steady ever since. I am quite sure that it was your prayers that brought success to me and I thank God for it.—*R. J.*

Sebastopol, Cal.—I have just received your letter en-

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closing a tract on prosperity. With it was handed me another letter offering me a position, so I am accepting the position and am sure I will like it, knowing from whom it comes. It is just the position that I have been desiring.—*C. A. S.*

Chicago, Ill.—I wrote you some weeks ago asking prayers for prosperity. We are now getting along nicely and are nearly out of debt. I am indeed grateful to God and to you for showing me the way. We also had a beautiful demonstration in healing this last month. My daughter was completely covered with a rash. We held the thought that she is God's perfect child and nothing can harm her and the next day the rash had all disappeared. I also sent you a telegram last week asking prayers for my brother who expected to have one eye removed. The doctors are now in hopes of saving it, and they cannot understand the change in his condition, although I know it is one of God's wondrous works, and I do thank him.—*Mrs. F. C. S.*

El Paso, Texas—My husband tells me that without any apparent reason his business has improved and the outlook is far more cheerful than it has been for two years or more. For the first time since last fall all my bills are paid and I have more than enough. But most wonderful of all is the absolute knowledge that all my needs will be supplied and that I do not have to worry about it. My husband has lost his worried look and is in far better health.—*R. E.*

San Francisco, Cal.—It is with deep gratitude that I write this letter to inform you that further prosperity prayers are unnecessary, as the desired result was demonstrated within two weeks following my request.—*F. E. D.*

St. Louis, Mo.—For some time I have been contemplating making a change because of my long working hours and close confinement, but somehow I could not see my way clear. But of late all obstacles just seem to melt away and I am about to realize my heart's desires. I am going to have a home again for myself and little mother, and, most of all, I will be able to devote more time to spiritual things. The Concentration Leaf you sent me, "I am unified with the one living Substance," has been a wonderful help to me. I carry it in my purse and not long ago, when I had come down to about twenty-five cents and wondered how I could make it reach, I went into the silence and appropriated this living substance. To my surprise, a few days later I found two dollars in my purse. This sounds strange, but it was there. I thank you most heartily for your prayers.—*A. F.*

Frankfort, Ind.—Yesterday I visited my son who has

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a position with the G. R. Co. He obtained this position under your care, and all the good has come to him while under your treatments. I am so thankful and grateful and the Truth means more to me every day.—*R. K. M.*

Jackson, Mich.—I have not enjoyed such prosperity in years. God is pouring out his richest blessings.—*C. Van Z.*

Louisville, Ky.—I asked your prayers for success in financial matters. After writing you my husband was given a position at fifty dollars a month, and within a few days he was paid an old debt which had been due him for over two years. We believe in the unity of God's children in faith and prayer.—*Mrs. J. S.*

Kansas City, Mo.—My business has increased wonderfully and is now three times as large as it was a few months ago. I thank God for all the blessings he has given me.—*N. R.*

North Vernon, Ind.—We have been greatly prospered. My husband has been given two raises in six months' time, and up to the time I asked for prayers for prosperity he had worked for this firm six years with no increase.—*Mrs. J. H.*

Lawrence, Mass.—I thank you for your guidance in the sale of our house. I am rejoiced and realize how good God is. I feel as though I could never praise him enough. —*Mrs. B. R.*

Indianapolis, Ind.—Your prayers have brought so much joy and happiness to my family. My husband has a very good position and he is indeed a much better man in many ways.—*Mrs. M. C.*

Providence, R. I.—I cannot tell you just how grateful I am for the help which my brother has received through your prayers. He has just accepted a fine position after having been without one for over two years.—*Mrs. P. T.*

FREEDOM

Detroit, Mich.—For several years my wife has been reading and studying UNITY, and has repeatedly asked you for prayers for me that I might be brought to the Light that she enjoys. I have led a wicked life, having been a hard drinking man, (the worst of all kinds, a periodical drunkard), but now, thank God, I am free of that. I have openly ridiculed the faith my wife has in your Society, and until last winter I was sincere in my belief that yours was only another of the cults and fads that are so rapidly springing up. But our daughter's baby was taken so seriously ill when only a few weeks old that the doctors and nurses

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thought the little one must die. Mrs. S. immediately telegraphed to you, and then went to our daughter's home, and held that baby close to her for I do not know how many hours. About a week after that the baby had improved so much we took her to our own home and had her all to ourselves for six or eight weeks, and she grew so well and strong. Since then I have been thinking, and although I still continue to speak slightingly of Unity once in a while, yet in my inmost heart there is a knowledge that my wife's faith and your prayers saved that baby's life for her old grand-dad to love.—*F. E. S.*

Muncie, Ind.—My husband was such a great drinker, but I prayed and trusted in God, and told him every day that I knew he was going to quit his drinking. He began going to church and was converted and baptized and has stopped drinking. He doesn't even use tobacco nor smoke any more and we live happy now.—*M. E. H.*

Lecompton, Kan.—I thank you for your wonderful work in my own individual transformation from a tramp printer and a booze-fighter, which proves that "As a man thinketh so is he." It is a wonderful manifestation of the truth that Unity is indeed the way that is profitable to follow, for it is Christ's way, and the road to freedom and life and all that one could desire.—*S. T.*

Alhambra, Cal.—I wrote you asking prayers for my husband, who was in great distress through the desire for drink, which made us all very unhappy. I am thankful to say that he stopped drinking immediately after I wrote you. I wish I could express my gratitude.—*Mrs. J. E. O.*

Waynesville, Ohio—I wrote you a few weeks ago for prayers for a friend that he stop drinking. That same night he came to me and told me that he was going to quit. He acknowledges that it was God that brought it about. Things that seemed impossible to clear up have all been straightened out, and I see God's Almighty Grace shining through it all. —*A. T.*

Charlotte, Mich.—My husband, for whom at different times his mother and I have asked your prayers to help him in overcoming the drink habit, has stopped, and has worked steady for a year now. It was through prayer that he was cured.—*Mrs. G. H.*

PROTECTION

London, England—You will be glad to know that Mr. W. has recently had some wonderful experiences in the protecting Love of the Father. There was an explosion just

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near him and momentarily all he could gasp out was "Saved!" And after returning from the spot he said he could not see any traces of even dust! Another time a shell burst in the midst of his department and there was nothing damaged and no one hurt. So much so that a joke has arisen, "If anyone wants to be lucky join W.'s stores." Praised be the blessed Spirit of Life!—*F. W.*

Spokane, Wash.—A short time ago my little granddaughter had a very dangerous fall down a steep stairway, and by instantly holding her in God's protecting care as taught in Unity, and repeating for herself the prayer, "God is my help in every need," she was quickly healed of numerous bruises and soon recovered without any serious results. Praise God for his good news.—*Mrs. M. A. G.*

Los Angeles, Cal.—I have three nephews in the European war and when I heard they had gone to the front I wondered what I could do for them. I picked up my Bible, opened it at random, and my eyes fell on this verse: "In famine he shall redeem thee from death and in warfare from the power of the sword." I shut the book, I was satisfied; and the first year of the war the boys worked up to their knees in mud, yet they learned not to complain. To this day they are all right. I have wondered what the war would amount to if each person clothed himself with Infinite Love and Wisdom.—*T. W.*

Chicago, Ill.—Last night some boys drove away with our auto, which I left standing while I made a call. I had not the least doubt but that the machine would be returned, and I prayed to God that all would be well. In less than one hour the machine was found and in as good condition as I left it. It is wonderful how all things work together for our good if we leave them entirely in God's care. Nothing is impossible.—*A. R. W.*

Chicago, Ill.—Last Saturday our home town of C. was visited by a cyclone, and three thousand people were left homeless, four hundred homes in ruins and three hundred and eight persons injured and many dead. Three married sisters and their families (twelve in all) live in the district visited by the storm. They all escaped without a scratch and property only slightly damaged. Our own home was one of the twelve left untouched in that stricken district. My little niece said to me, "Mamma and I were down in the cellar saying Unity for all of you as hard as we could." She said they were not afraid for they knew God and Unity would take care of them.—*C. B.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
913-925 Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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UNITY GOOD WORDS CLUB

All who wish to help in uplifting and making better world conditions are invited to cooperate with the Good Words Club. Never in history has there been a more urgent need for the establishment of an abiding peace upon the earth and to this end the principles of the Good Words Club stand as a mighty factor. The metaphysician, knowing the Law, recognizes that as he conforms to the governing Principle, harmony in mind, body and environment results. The Divine Law is set into operation by the power of the Word. Every word brings forth according to the idea it contains. Cooperation with the Club serves a two-fold purpose—it affords individual benefit and at once assures the betterment of the race.

The Club membership extends to all parts of the world, and is increasing steadily at an average rate of two hundred and fifty a month. There are no specific dues nor fees connected with membership in this Club, the organization being sustained by freewill offerings by its members.

Membership in the Club is through signing the pledge:

"I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

"I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill."

If you are interested in making your life and the lives of those about you brighter and happier; if it is your desire to aid in the progress of humanity as a whole; and to fulfill one of the simple teachings of the Great Exemplar in everyday living, write for an application for membership in the Good Words Club, addressing The Central Secretary, Unity Building, Tenth and Tracy Ave., Kansas City, Mo.

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At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of September to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Lizzie Hill, Clear River, Minn.

Miss Marie La Rue, R. R. 1, Charlottsville, Ind.

Oscar P. Willmann, Hospital, Craig Colony, Sonyea, New York.

Mr. and Mrs. L. Edwards, 26 Shephard Ave., Saranac, N. Y.

David John Williams, 110 Prospect St., Nanticoke, Pennsylvania.

Mrs. C. Wheaton Walter, The Oaks, Brookham, L. I., New York.

Mrs. T. W. Watkins, 948 Bartlett Ave., Milwaukee, Wisconsin.

Mrs. E. L. Meegan, 1619 Larch St., Raymond, Washington.

Alice Delorme, 319 Illinois Ave., Lorain, Ohio.

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Mrs. A. A. Weaver, Wilson Creek, Utah.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in September UNITY:

CLASS THOUGHT
September 20 to October 20, 1917
Held daily at 9 p. m.

My health is from God, and I refuse to be robbed of my birthright by any negative thought.

PROSPERITY THOUGHT
September 20 to October 20, 1917
Held daily at 12 m.

The spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do.

A NEW CATALOGUE

A complete list of Unity publications will be found in the new catalogue which we have just issued. In this up-to-date list we give the titles and prices of 130 tracts, 37 booklets, beside all of our books in their various bindings. We will send you one of these new catalogues gratis upon request.

On account of the unusual demand for back numbers of this magazine we have exhausted our surplus files and are going to ask our readers to help us supply the present demand. This can be done by returning to us those copies of UNITY that are not being used for reference or for distribution. If you have some magazines that are lying idle and you have no special use for them we can use them in our propaganda work. We shall be glad to pay postage for the magazines you send us. We should prefer those numbers that are not soiled or torn. We thank you in advance for your generous response.

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A GOOD INVESTMENT

The walls of the new addition to the Unity Administration Building are now up and the finishing work is in progress. We had estimated the cost of the building at about twenty-five or thirty thousand dollars, but indications show that it will total somewhere near forty thousand.

This gives us an opportunity to offer the Unity people more Unity Bonds. These Unity Bonds are issued in hundred dollar units, for any length of time up to five years. By purchasing them you help in the Unity expansion and at the same time place your money out at good interest.

For further information address *Dept. B, Unity School of Christianity*, Tenth and Tracy Ave., Kansas City, Mo.

100,000 TRACTS

The following item appeared in a recent issue of one of our periodicals:

"Over a hundred thousand tracts are now in the printing department waiting to be printed. Mr. Alberg, the linotype operator, is working overtime nights setting type for them. It will not be long until we will need another linotype."

You will not be surprised to know this if you saw our long list of tracts mentioned on pages 88 and 89 of the July UNITY. Did you notice the special combination price for them? We suggest that you refer to last month's magazine.

BLESSED BRICKS

The interior walls of the big four-story addition to the Unity Buildings are to be covered with the names of those who have sent blessed offerings. Where it is possible, mottoes will appear on the walls. The blessings are coming in fast and the space is rapidly filling up.

We should like a word of blessing from every Unity friend.

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TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

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ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

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HELPED BY UNITY LITERATURE

Chicago, Ill.—We are constantly growing in Spirit and in Truth and realizing God's law of abundance working in all our affairs and his will in us of health and harmony. I never felt so much as I now do the wonderful blessing which Unity has been to me and mine. My sister who was restored to health and harmony by Truth, after being declared hopeless by three doctors, has returned to college. We shall never cease thanking God and Unity.—*Mrs. W. E. C.*

Toronto, Ontario, Canada—I am at last out of the slough of despondency, and with God's help shall stay out. I am sure I could not have endured the last few months if it had not been for your kind prayers, and the help and inspiration I have received from your two publications, "Lessons in Truth" and "Christian Healing." I have spent whole days studying them and now I better understand the Bible, having never understood it very well before. I have given up meat altogether and find that I do not care for it. I have not had a cold for some months, while other years I was hardly without one during the winter months. So you can see I am progressing.—*F. M. C.*

Augusta, Ga.—I cannot give UNITY too much praise. I have been a constant reader of this dear little magazine ever since 1898, the year I was healed of a disease the doctor said was incurable. I now praise God for the sweet realization of my oneness with the Divine Mind. The Truth I speak for myself I speak for the whole human family and every living thing. I heartily join you in the thought of "Peace on earth, goodwill to men."—*Mrs. L. M.*

London, England—I received yesterday a prosperity bank, also a bundle of UNITYS, for which I thank you. It is indeed good of you to send all I ask for and to get safely all the letters I write. I always send out the thought that they won't go astray, but reach you safely, and UNITY, being blessed with good and rich thoughts, always comes safely, though it is often late. I really don't know what I could have done without UNITY's help. It teaches you to look within to find calm and hope in this depressing time. I feel happy and peaceful within, in spite of what is without me, and I read UNITY every day. I take it with me wherever I go and read it in the tram and bus and when I sit in the park in the sunshine, enjoying this beautiful weather. I find the *Weekly Unitys* so very interesting, so uplifting and inspiring in the messages of Truth. "Good Advice" is a lovely article which I have been studying before sending on to a friend; also "Making Good" is excellent. I want to help Unity spread the Truth, for it is God's work to help and comfort and uplift others and point the way upward, onward and heavenward. I am delighted with Unity and I thank God I am growing and developing in the Truth of Being. God bless you all and Unity work in the world. Amen.—*Madame R.*

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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Unity Center, 5453 Manila Ave.; Unity Center, 1531 17th Ave.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2200 20th St.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Bldg.
Ind., Indianapolis—Unity Truth Center, 512 Odd Fellows Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. J., Newark—Unity Truth Center, 435 Fourth Ave., Roseville Sec.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 W. 72d St.; New Thought Publishers, 110 W. 34th St.
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Germantown—Unity Center, 6043 Germantown Ave.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
Sydney, N. S. Wales—Truth Center I.O.O.F. Temple, Elizabeth St.

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Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideas of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

Read what each issue of "Weekly" contains:

The Ten O'clock Silence—A little talk on vital subjects which busy folks find beneficial.

Several Leading Articles—Also numerous short ones that convey important knowledge in few words.

Things to be Remembered—This column gives many practical thoughts and helpful reminders.

Suggestions for Daily Meditation—One reader tells us that this department alone is worth many dollars to him.

Responsive Service—Used in the home and Truth Center.

Good Words Club—Open to all readers. Helps Unity people to practice Christianity in every phase of human relationship.

Twelve issues of "Weekly Unity" will be sent you as a trial subscription for 10 cents. Regular price is $1.00 a year.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MO.

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Unity Beaux Arts Series

Many editions of this Series, amounting to over 300,000 booklets in circulation, prove that the Unity Beaux Arts Series contains something worth while for the world. In these booklets are found many of the essential truths of life.

The new series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following is a description of the complete series. We call your attention to the special price of $1.00 which we make for the six booklets when ordered at one time. Single copies are 20 cents.

All Sufficiency In All Things

H. EMILIE CADY

In this booklet we are taught a wonderful lesson—that of true prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance here and now.

The booklet tells us how to be forever free from the law of poverty and want. You will receive great good from reading it. 28 pages. New Beaux Arts Edition. With uniform envelope, price 20 cents.

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Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow and prove the Christ Principle. New Beaux Arts Edition. With uinform envelope, price 20 cents.

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The Practice of the Presence

JENNIE H. CROFT

This new booklet reveals the living Presence within the soul, and shows its power to redeem life from its usual self-conscious and self-considered trend.

Mrs. Croft tells us how we can practice the Presence of God in the daily life, and how we can know and realize the joy of the Presence in its fullness. New Beaux Arts Edition. Price 20 cents.

The Subconscious Realm of Mind

J. R. RUDE

The subconscious is the finer mentality that permeates every fiber of man's entire being, and in this booklet we are told of the unlimited possibilities that exist in this wonderful inner realm.

This booklet will prove very helpful in your study of the subconscious mind. With uniform envelope, 20 cents.

Finding the Christ in Ourselves

H. EMILIE CADY

In this inspired writing, Dr. Cady tells us of our true relation to the indwelling Spirit. This central Spirit is the Christ—the source of all power, life and substance.

Man has lost consciousness of his true self because he has fixed his eyes upon the external of Being. He should turn his thoughts and faith to the Father within, and know that from this source radiates abundant life.

The booklet contains 32 pages. New Beaux Arts Edition. With uniform envelope, price 20 cents.

Trusting and Resting

H. EMILIE CADY

In reviewing this most helpful booklet, it is impossible to give you that which is so forcibly felt while reading it—the power and confidence of the trustful Omnipotent Source.

For you to enjoy these blessings it is necessary for you to go with Miss Cady through the various steps of "Trusting and Resting." The second part of the booklet is devoted to a powerful essay on "In His Name." In it is revealed the creative law of health and success. New Beaux Arts Edition. With uniform envelope, price 20 cents.

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CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....

   City .....

   Address .....

   State .....

2. Name .....

   City .....

   Address .....

   State .....

3. Name .....

   City .....

   Address .....

   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of Sender .....

City .....

Address .....

State .....

8-17

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LESSONS IN TRUTH

H. EMILIE CADY

Twelve Wonderful Lessons in the Science of Spiritual Unfoldment

This book contains a valuable course of instruction in the fundamentals of Truth. It has helped thousands to an understanding and realization of spiritual power.

"Lessons in Truth" explains the universal laws of Spirit, and it is only through an understanding and application of spiritual laws that permanent power, happiness and success are attained.

The following are a few of the many testimonials that have been received from those who have been blessed by reading these excellent lessons:

"This is the seventh copy I have ordered of that wonderful book, 'Lessons in Truth.' No one can estimate the good it is doing. It is a feast for the soul."—*S. R. F.*

"'Lessons in Truth' has been an inspiration to me to express more fully the Christ consciousness. Since reading and studying the book I have been able to overcome many seemingly insurmountable obstacles. An old subconscious idea of fear has been transmuted into a spirit of Love, and where unpleasant conditions and discord existed, peace and harmony now prevail."—*L. L. C.*

"I want to thank you from a grateful heart for the new light you have thrown onto my mind by these wonderful lessons. They are the clearest, most practical, most comforting, and are perfectly plain to my understanding."—*E. M.*

"'Lessons in Truth' has helped me to realize health and success. Before I read the lessons I was groping in the ignorance of my spiritual power and dominion, and now I am daily growing into a consciousness of Divine unity."—*R. L.*

Handsome limp binding, pocket edition, $2.50.
Cloth binding stamped in gold, gold top, $1.
In neat paper cover, 50 cents.

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TENTH AND TRACY AVENUE, KANSAS CITY, MO.

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"Christian Healing"

Your power to heal can be developed. Within you there is a mighty healing force, sufficient to renew your mind and body, and to create prosperous and harmonious conditions for you. Until it is quickened and right use is made of its wonderful possibilities it remains latent.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted more than a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book, "Christian Healing," the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

"Christian Healing" is devoted to practical spiritual healing; it is a textbook on applied metaphysics. In addition to the regular twelve lessons the book contains thirteen auxiliary chapters.

Handsome pocket edition in flexible binding, $2.50. Bound in green cloth, stamped in gold, price $1.50. In neat paper cover, 75 cents.

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MISCELLANEOUS WRITINGS

By H. Emilie Cady

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follow:

"Finding the Christ in Ourselves;" "Neither Do I Condemn Thee;" "All Sufficiency in All Him and Let Him Go;" "All Sufficiency in All Things;" "God's Hand;" "If Thou Knewest;" "Trusting and Resting;" "The Spoken Word;" "Unadulterated Truth;" "Oneness with God."

Printed in large, attractive type on very good book paper. In paper binding this book sells for 50 cents.

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 47 KANSAS CITY, MO., SEPTEMBER, 1917 No. 3

PURITY

IDA M. MINGLE

PURITY is freedom from adulteration. Since primarily all is mind, the first phase of purity to claim our attention is that related to thought. To have one's thoughts free from adulteration is to harmonize them with a standard of Truth that is absolutely infallible. How may one know that his thoughts are pure? Only through an understanding of the purity of ideas as related to Divine Mind. Thinking haphazardly, disconnectedly, wilfully and at random, draws ruthlessly upon the great reservoir of Mind-substance, and depletes man, mentally and physically, and also throws his affairs into a state of chaos.

It is absolutely necessary, if man is to be efficient and of greatest value to himself and fellows, that he purify his mind. Every thought suggestive of evil must be cast out before it can be said that man is fulfilling the spirit of the commandment, "Thou shalt not commit adultery." We have been content, yea, satisfied, to interpret this commandment in the letter of the law. The world has pointed with shame at those who transgressed this precept in the outer, overlooking the simple but mighty Truth Jesus illustrated in his discourse about adultery. "You have heard that it was said, Thou shalt not commit adultery; but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." Why? Because all *reality* is in mind, and it is through thought that the holy temple of God (the body) is defiled. "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."

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We are not judged by something outside of ourselves, but are brought into judgment according to our thoughts and words. We reap as we sow. If our thoughts are pure, that is, holy, our motives are beyond question. Harmonious acting follows harmonious thinking. Nothing is gained through self-justification. If the affairs of one's life are not all he would have them, let him look within to the hidden side of thought and delve into the consciousness for the cause. Impure ideas will be found to be the cause of all inharmony—impure because they are adulterated with error beliefs and opinions.

As one becomes purer in thought and motive there is less tendency to contact the impure in an outer way, for there is no longer an attracting force operating in consciousness. On the contrary, the substance of one's pure ideas sinks down into the subconscious and brings into expression the joy of the Divine innocence, which thrills the body with its ecstacy. Here is where the growing student needs to exercise the "wisdom of the serpent and the harmlessness of the dove." For ages all sensation of the body has been characterized as lust, passion, emotion or sex, until the body consciousness knows little else. Through pure thinking one contacts the pure life of God penetrating and permeating the organism, and immediately this spiritual essence begins to function in substance, giving rise to new and strange feelings. Whatever Adam calls every "living thing," that it becomes. If he stamps this pure essence of Spirit with false ideas he slays this pure Lamb of God, and finds himself in a more deplorable state than before he began the process of regeneration.

Having once entered into the purification of the consciousness, stamp every feeling with the Truth. Call it "good and very good," and give it a pure, harmonious expression. Center your attention in the organism, where you are conscious of feeling, and quietly and earnestly affirm: "Thou blessed life of God, I feel your presence thrilling me; you are now redeemed from all thoughts of lust or passion, and through my Spirit are lifted up and transformed into

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life-giving energy." The belief in sex, with its accompanying destructive sensations, is handled in the mind. Once the mind is purged, through continual realization of the presence of the life of God as the reality in the consciousness, sensual response in the body is eliminated.

Having lifted up the life elements, the law of attraction, which is always operative, brings one in contact with kindred souls of purity. The highest expression of life is possible between the purified man and woman, because they fulfill in the without the ideals they both cherish. This is especially true of the man and woman who are, through spiritual involution, at-one with each other. The companionship between men and women of pure mind is always inspiring and exhilarating, not because they are what is commonly termed "opposite sex," but because they represent the positive and negative poles of Being through which spiritual ideas naturally find their highest fruition. The establishment of purity in the consciousness heralds an entirely new order of relations between men and women, *i. e.*, the *regeneration* established in the race consciousness by Jesus.

All cause is in mind, and man invites that which affects him from without through a conscious or subconscious mental attitude. The subconscious is an obedient servant and naturally fulfills the words of authority and truth given it by the directive *I Am*. We do not have to be dominated by destructive subconscious tendencies, which are thought habits, if we will believe in the capacity of the inherent God-intelligence in the body to execute our orders. We are too much inclined to charge the subconscious with our failure to demonstrate, or to accuse it as the link in the chain of bondage, overlooking the fact that it gets its initiative from the conscious, thinking mind.

It is no child's play to regenerate the consciousness. It requires sincerity of purpose, and the *willingness* to renounce every phase of human expression, if need be, giving the substance of thought to the pure ideas of Divine Mind.

Through purity of thought, word and deed, man enters into a supremacy of mind and body beyond even his most

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cherished dreams. It has been noted, both by the scientist and the individual, that a period of pure living vitalizes the seminal fluid in man, and gives to him added powers of mind and body. How much more marked is the effect when the mind is devoted to the realization of the pure ideas of God! It is the seminal fluid in man, moved upon by the Word of Truth, that energizes the organism and fills it with the abundant supply of spiritual life. In this manner man transmutes this fluid into mental energy and has in his keeping the key to eternal life in the body. This was illustrated by Jesus in the marriage feast at Cana, where he turned the water of life into the wine of life.

Experiments are being made with fruits whereby their seed is being transmuted into nutriment. The seedless orange is a fair example of this transformation. Through spiritual illumination man discovers the secret process of transmuting his own seed and consciously controls and directs it. This is being done by spiritual adepts, and anyone who has entered into regeneration realizes to a greater or lesser degree the process of transmutation. Purification of the body rests upon this foundation, and the demonstration of eternal life in the body is the fruit of the process. The whole creation today awaits deliverance from the bondage of corruption. The attainment is an individual one. If you are ready to move with the procession of souls seeking freedom from sin and death, then you must be willing to give up the flesh with its affections and its lusts. Before you have traveled very far on the path you will have discovered that nothing good can be lost, and the joys of the life of purity will compensate you for every adjustment you have been required to make. All is gain to the overcomer. God gives us heaped up measure for every renunciation, not because of sentiment, but because we contact Divine Law when we are no longer dominated by human rules of conduct.

It is impossible to overestimate the necessity of conserving the seminal fluid. It is the paramount issue in the life of purity. This conservation is primarily an act of mind. Subconscious tendencies to expel from the organism

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this vital fluid can best be offset through entering into the realization that this fluid is in reality the substance of God, and therefore cannot be lost or dissipated. Holding that you live and move and have your being in a spiritual body will eliminate from consciousness the idea of being dominated by a body of flesh. The flesh has no power except that which we give it through believing in its reality.

It is a well-known and an authenticated fact that men who conserve the vital fluid are more magnetic and successful in business. They are constantly in touch with a great sea of unlimited, unformed substance, of which money is but an outer symbol. This has been observed to be the case independent of spiritual consciousness, proving that purity is in itself under a law of accumulation and constructiveness.

It is impossible to enumerate the joys that come to the individual living a life of purity in thought and act. The intellect becomes clearer, the reason purer, and the whole character more substantial and reliable. There comes into expression a natural love of refinement, justice, goodness and morality. The old order of conversation as related to love, marriage, and those phases of expression touching intimately the individual, take on a sacredness unrealized when our minds were fed on only the husk of things. Naturally the purpose of these sacred relations between men and women is changed when one comes into the consciousness of utilizing the vital fluid for the reconstruction and transformation of the body. A marriage becomes a union in Spirit instead of in the flesh.

Purity of food is essential in regeneration. Since the vital fluid is carried along in the blood it is very necessary that the blood be made up of the highest elements of life. These elements find their freest expression in fruits and nuts. Vegetables partake of the chemical elements of the earth and are therefore more material in their composition. Fruits and nuts are nourished direct from the vital fluid of the tree, and are a delight to the eye, which in itself is stimulating and harmonizing.

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It should be clearly understood that virtue, chastity, or celibacy are not necessarily purity. Virtue in its natural state is more often ignorance than innocence, and innocence is no virtue unless established in understanding. The so-called virtuous woman discovers she has an overcoming work to do when she enters into the life of regeneration or purity, for she bears in her subconscious the hereditary tendencies of the race to generate and reproduce the human specie. The desire for motherhood clamors for fulfillment. Because this desire is so insistent does not prove it is Divine. Ages of thought have made it the most beautiful of *human* expressions, but its expression must ever remain in the category of generation.

Chastity alone does not fulfill the law, for until it is a natural expression established through regenerating the mind, it is more than likely founded upon suppression. Chastity is a good starting point toward purification, for both the without and the within must be correspondently adjusted. Celibacy is often attended with impure desire, which falls short of the ideal of purity. Only one who has made himself a eunuch for the "kingdom of heaven's sake" is ready and willing to purify his consciousness to the fullest degree.

Purity is a joyous expression of the spiritual capacities of man, coming from a consciousness harmonized and made at-one with the pure ideas of Spirit. It is the unadulterated, unbiased, unprejudiced and impersonal mental relation of every detail of living to the standard of Absolute Truth.

All feeling of loss or lack is wiped out in the consciousness of God as all in all, ever ready and waiting to pour into the receptive heart those things which he hath prepared for them that love him with the whole heart, mind, soul and strength. Loving our neighbor as ourselves becomes easy of fulfillment in the consciousness of purity.

Purity is a Divine expression and is unfolded naturally in the consciousness of the one born of the Spirit, providing he is earnestly working under the Divine law toward the attainment of the supreme goal of man—the realization and

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demonstration of eternal life in the body. Freedom and authority are both vested in man. Having come into the consciousness of the Truth of Being, he can use the Truth to promote the welfare of the personal man in various expressions of living, or he can give the substance of his thought to the ideas of the inner kingdom. The latter is the Christ way. Then all things that your heavenly Father knows you have need of will be added under the Divine law of pure thinking.

SEED STATEMENTS

A good treatment to overcome condemnation of others is, "I find no fault in this man."

To get out of a rut, hold, "Speak unto the children of Israel that they go forward."

For poise, rest in this consciousness, "I am poised and centered in the Truth of Being."

Did you ever plant flower-seed not knowing what kind they were until they came up? Sowing Word-seed in consciousness is a little like that sometimes. Take, for instance, the statements given above. Who understands perfectly all that is comprehended in "I find no fault with this man," or how the "children of Israel" within respond to the command to go forward, or knows all the Truth of Being? And yet we know that when we hold these statements in mind, a quickening comes. The life and intelligence in the words of Truth begin to manifest as soon as they are received into good soil, and they spring up and bear much fruit. If properly cultivated by faithful meditation and prayer, they form a new state of consciousness. Do not wait for an intellectual understanding of a statement of Truth before declaring it. If you perceive that it is true, or that it is *possibly* true, appropriate it by affirmation in faith and thanksgiving, and understanding will be one of the fruits. Truth will reveal itself to the consciousness if it is received there in faith.

"All that see them shall acknowledge them that they are the seed which the Lord hath blessed."—Isaiah 61:9.

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CROWNED BY LAW

EDNA L. CARTER

If a man strive also for masteries, yet is he not crowned except he strive lawfully.—II Tim. 2:5.

FOR several years this verse from the second letter to Timothy has stood out before me like a living light, revealing the way of attainment as well as the cause of failure. From time to time I have mentioned it in what I have written, but the lesson is so important that I knew it must some time be taken up in an article all its own. Now that the spirit of lawlessness is working in the world more openly than ever before, the time seems especially fitting for calling attention to this marvelously significant reference to a fundamental law upon which all victories depend.

Respect for law is one of the greatest needs of the day. The ability to see a beautiful, beneficient, omnipresent law always working, always ready to bless man when he will work with it, is the one sure means of overcoming the spirit of lawlessness. It is ignorance of law that makes men look upon it as an interference with their rights and fear it as bondage.

Everything is worth while that helps to build up respect and love for the law of the universal, particularly in its relation to men. The study of the mystical meaning of numbers brings within one's mental grasp a new concept of the underlying law of all things. The universe is built on number, that is, according to exact perfect relations, some of which are revealed in the numbers of the Bible; but no one can fully understand the mystery of Bible numbers unless he sees their correspondence in the universe. All nature, minerals, plants, animals, everything, bear witness in their formation to the law of numbers. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

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No doubt the vibrations of "the music of the spheres" form the tiny snow crystals, for all law is one and law is beauty and glory as well as exactness. Whether the eye or the ear responds to the universal vibrations, there is a revelation of the marvel of God manifest in his works. Through all the senses man is in touch with the universal. He does not recognize this, therefore he misinterprets the reports of his senses and so makes for himself a world of illusion. Recognition of law will restore him to his rightful place in the universal harmony. Law is the door to the kingdom of God and Jesus could truly say, "I am the door," because it is "the law of the Spirit of life in Christ Jesus" that makes free and opens the way to righteousness and life.

Many earnest seekers after Truth, who would not take unlawfully any material thing, will yet unhesitatingly snatch at all kinds of spiritual benefits without any regard for law. Some temporary results may follow such a course, but what is thus gained cannot be kept, and it passes away, leaving disappointment and sorrow, and sometimes a broken faith. God has seemed to fail. The first effect of such an experience is usually surprise and wonder, and there is a great cry, "Why, why should it be so?" Too often this is accompanied by bitterness against others who seem to be to blame for the trouble. So long as one's force is wasted in doubts or in condemnation, the lesson cannot be learned. The wise, the sensible thing to do is to turn to the Lord for light concerning the law involved and pray and study and wait patiently until the blindness, caused by personal will and mortal selfishness and stubbornness, yields before the light and law of Spirit.

The great struggle of mankind is with sin. Always, everywhere, people strive to be good. There may be exceptions, but that point is open to question, for when we consider the difference in men's standards and remember that failure is not necessarily an evidence of lack of effort, we have not much left on which to build a belief that some men are without desire to do right. So we may safely say that the urge to righteousness is working in everyone, no matter

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how perverted it may be in its course. "All have sinned and come short of the glory of God." No one has reason to exalt himself. The need for everyone is to learn how to deal with the problem of sin according to law, for no man is crowned with righteousness except as he strives for it lawfully.

By the prophet Hosea, the Lord said, "My people are destroyed for lack of knowledge." Knowledge of the law and obedience to it make righteousness, and the fruit of righteousness is salvation. Through the mind of Christ, saving knowledge of the Law is brought to men as they open their minds and hearts to it by earnest desire and faith.

When one recognizes the Eternal Law and sees that conformity to it brings life and adds everything desirable, one may become anxious and fearful lest he ignorantly depart from the Law. This is a place in one's on-going where faith does its work. There are times when one must wait on the Lord for understanding before taking another step, but often it is necessary to walk by faith. We have every assurance that the way of faith is a path of safety, so we need have no fear to walk in it. Faith, however, is not understanding, and the experiences we meet in the way of faith are never just what we would have met in the way of understanding. But faith's lessons should never be doubted or questioned, because the indwelling, guiding Christ wisdom always leads to safety, whether in faith or in understanding. An unwavering trust in "the law of the spirit of life in Christ Jesus" working in us, keeps us in the security of the law while we are being "clothed upon" with the Christ righteousness. His spirit of obedience to the Divine Law becomes to us our crown of righteousness.

There is a law of health. All sickness and disease are caused by violation of the Divine Law. Obedience unifies soul and body and produces harmony. There is no other way to real and permanent health. In no phase of man's life and experience is so much unlawful effort made as in his methods of healing. Until the last half-century, the law as a factor in health played little or no part, consequently,

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many unwise and barbarous practices were not only tolerated, but believed in as means of healing.

Our own day witnesses two of the worst of these ever known—operations and the injection of poison and diseased serums into the blood. Even little children are not exempt. Thousands of them have been sacrificed to this false god of health, either being killed outright or left to suffer through life the effects of poison and disease which have been deliberately given to them. We shudder at the thought of the god Moloch to whom the sacrifice of children was made; this god is even worse.

But now a new day of enlightenment has come and many, very many, have such an appreciation of the body as the temple of the living God that they refuse the defiling, desecrating knife and poison. They know that the blood cannot be cleansed by poison and disease; but, better still, they understand the salvation of Jesus Christ and know that his pure, cleansing life-blood flowing through man is the only healing power. It casts out sin and impurity and glorifies the temple instead of desecrating it.

This life-flow is "the law of the spirit of life in Christ Jesus," quickened and set into activity in mind and body by the power of the Word of Truth. As this law is established in consciousness, it makes permanent the harmony of soul and body and so man is crowned with health.

Prosperity comes by law. This truth has been repeated again and again, but there are always some to whom it comes as a new message, and even those who know it well may learn new relations of the law to their substance.

The idea very generally prevails that if one does not steal or commit murder, one is very well prepared for the kingdom of God and ought to have an abundant and immediate entrance. This exalted idea leads to hard experiences and often to rebellion. From the teaching of Jesus it is clear that covetousness is theft and hate is murder. Such sins interfere seriously with the working of the law of prosperity. To strive lawfully for supply is to cleanse the heart

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of these and other subtle errors so that there may be no obstruction to the inflow and outflow of Divine Substance.

One of the crowning blessings of the new life in Christ is youth, and it, too, must be sought lawfully. It comes as the fruit of the Indwelling Life and not by any external means.

To look back is not according to law. Progress is always a move forward, never backward. The habit of looking back to youth is formed because of lack of discernment between mortal youth and immortal, eternal, spiritual youth. Mortal youth is an expression of animal spirits and its freshness, being merely from animal vigor, fades.

When Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," he was emphasizing the fact that an open, receptive, trustful state of mind is necessary to spiritual understanding. There is a difference between "child-like" and "childish." Effort to return to mortal youth makes one childish, or as the world so expressively puts it, "kittenish." The crown of eternal youth will be given only to those who by obedience to the law have gained understanding, spiritual experience, and a consciousness of life and vigor that will not fade with the passing of years. As the Lord's people come to understand this better, they will not grieve over the loss of their mortal youth, but will joyfully, lawfully strive for the crown of immortal youth.

The world in these latter days is exalting physical youth as never before, especially in commercial life. Positions go to youths while men of experience walk the streets looking for work. This short-sighted policy must in time tell upon the world's work and reveal the folly of such unfair discrimination. Youth has its place, but investigation will show that every successful work is really sustained and carried on by men and women who put into it the wisdom and judgment and substance which come only by years of practice.

Peace and freedom are both gifts of the law. There can be no peace without victory. The full realization of

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this will do away with all vain expectations of peace. Victory is not the triumph of one individual over another, or of one nation over another nation, but the yielding of error to Divine Law and Order. A mind disturbed by worry or hate becomes peaceful only by victory over the thoughts that make the turmoil. Angry nations will never know peace except as they bow to the law of love and recognize the rightful dominion of Jesus Christ as King of kings, Lord of lords and Prince of Peace.

So, too, must men and nations learn the relation between law and freedom. All bondage comes from sin and sin is a violation of law. Lawlessness—license—ends in slavery of the soul. The knowledge that these things are true gives a new meaning to all the oft-quoted Bible texts about freedom and liberty, and magnifies the law as it is in Christ Jesus.

One crown that every soul strives for is the fulfillment of ideals. Very little recognition is given to the part which ideals play in human life and conduct. Even in individual life, few persons study their minds and hearts and motives enough to realize how great is the power of their ideals. They have ideals and often do not know it. Something is ever urging them on to attainment, and lifting the soul above the commonplace. Of course, all do not have high ideals, but everyone is reaching out for something above and beyond what he has. "Where there is no vision, the people perish." Where there are no high spiritual ideals, the soul sinks to the level of low aims and purposes and gradually becomes bound in self and buried in material thought. The end is death.

Sometimes ideals are allowed to become idols. Then, indeed, does trouble come, for ideals are a living part of the soul and to give them up is often like giving up life. If one is convinced that he is holding to a false ideal, he can usually let it go without serious resistance; but when he has to see it broken and cast down and cannot understand why it needs to be so, that is heart-break. It does not pay to trifle with ideals or to be careless of their influence. They

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should be allowed to form only in understanding and worked out in Divine Law and Order.

Everyone should respect the ideals of others. Many a man has gone blundering along, trying to work out ideals with all of his friends against him, because they saw the blunders and could not see his ideals. If we knew the ideals which move men, a great deal of our condemnation would turn to sympathy and a readiness to help when possible.

The highest ideals ever given to the race came through Jesus, the Christ. Their transforming power has changed millions of lives and will yet accomplish their perfect mission of making a new race and renewing the earth. His ideals are leaven now working in the whole lump of humanity. The attainment of eternal life and redemption of the body, everlasting righteousness and universal peace—these are some of the Christ ideals that multitudes of people are making the motive power of all their endeavor. But they have need to remember that they cannot hope to be crowned unless they work with the law, love it, and conform to it in all things.

The crown of love has ever been sought as a necessity to happiness, but love, won without regard to law, or expressing in selfishness, must be either relinquished or lifted to the universal.

Chief of all blessings is the crown of life, and that, too, will be bestowed only when striven for lawfully. Two things are absolutely required to gain eternal life: these are faith and righteousness. The promise, "Be thou faithful unto death and I will give thee a crown of life," has been interpreted to mean that men must die and after death find eternal life; but death can never crown anyone with life, and it is not according to law to build up such a vain hope. It is the death of self, the daily dying unto sin and daily resurrection in righteousness that makes one worthy of the crown of life.

The work of the Lord should be carried on according to law and not according to men's ideas. In all soul-

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development and in the solution of personal problems, knowledge of law should be sought. We hear much about "short-cuts" in spiritual development, but there are none. Such methods may produce some immediate results, but they are deceptive. All growth must proceed according to law and every effort to get around it will fail. The way back to the law will have to be found, and it will be a much harder way than if the law had been kept from the first. The one quick way to results is a ready conformity to Divine Law.

The question of personal problems takes in the whole of human experience, but law is the solution of them all. True living is now largely a matter of adjustment. The freest, fullest life is the one that is able to adjust all conditions to the law.

"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown." How could one man take from another the crown given by the Lord? Perhaps in three ways: by false teaching that, in a subtle way, sets the law at naught; by such domination that the will is weakened; by unjust acts, arousing resentment and hate until the soul loses its integrity and poise. The Spirit has put us on our guard by his kindly warning, and we will be protected if we are watchful and faithful. When false doctrines are presented, the Spirit of discernment will easily make their true character known to one who is rooted and grounded in the law. When someone who is ruled by selfish ambition tries to dominate, wisdom will come to meet the condition and establish the protection of a positive state of mind. Freedom from the domination of personal love may also be had for asking according to law. When comes the trial of patience in the face of wrong and injustice, grace will be freely given to deliver the soul from hate and resistance, and so make secure the crown of righteousness.

A question may arise as to the relation of the laws of the land to the Divine Law, particularly whether one should obey man-made law or God's law when they seem to conflict. This is answered in the thirteenth chapter of the epistle to the Romans. "The powers that be are ordained

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of God. Whosoever therefore resisteth the power, resisteth God." Paul goes on in this same chapter to say that love works no ill to his neighbor, therefore love is the fulfilling of law. In another place he names the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—then very significantly adds: "Against such there is no law." Laws that are necessary for the discipline of the disobedient do not touch those whom love makes obedient. There is no law that will compel one who is true to the law of love to do anything contrary to his Spirit-quickened conscience.

A great deal of discouragement may be avoided by remembering that learning to be true to this law of love is not the work of a moment, but the result of steady, daily effort toward the ideal. In one sense it is a finished work as soon as desire and will begin to follow the law, but understanding must come in, too, and there is much to be learned. Besides, there is overcoming to do.

After one awakens to the fact of law and has the desire quickened to learn it and keep it, there may come a time of questioning and almost bewilderment because of not knowing how or where to find out about the law. This need not be a stumblingblock, because Jesus put the law into tangible working form in his sayings and commandments. The first step is to become thoroughly familiar with them and get into their spirit. Then appreciation of these wonderful revelations of the law will come and the heart will join with the Psalmist in saying, "O how I love thy law! it is my meditation all the day." The 119th Psalm greatly magnifies the law. When one has learned to estimate the sayings of Jesus and this psalm at their true value, the revelation of law will shine out from every page of the Bible. The book of Proverbs is especially rich in these revelations.

The secret of overcoming is in this: "Thy word have I hid in mine heart that I might not sin against thee." The power, the comfort, the joy of a Word hid in the heart is known to everyone who lives upon the Truth. By cherish-

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ing the Living Word, feeding upon its Substance, the Word is made flesh and so the promise is fulfilled, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26). By this same process, the great work of inwrought righteousness, revealed through the prophet Jeremiah, is accomplished. "I will put my law in their inward parts, and write it in their hearts."

"Open thou mine eyes that I may behold wondrous things out of thy law."

The Spirit of God in each of us presses for acknowledgement, for manifestation. If we make a conscious effort to let the Spirit operate through us we find it leading in ways of pleasantness and paths of peace. The commonest obstruction of the Spirit is an urgent feeling that we must do all the directing, that we must operate it instead of letting it operate us. So it is sometimes hard to relax; it is also a quite usual thing that this tendency to govern everything is deeply hidden in the subconscious and we are not awake to the cause of the delay in our unfoldment. Sometimes there is a subtle pride that secretly glories in its own resistance.

It is not necessary to labor for the attainment of righteousness; in fact, laboring prevents the demonstration. Expand the being in a glad acknowledgment of the immanent Good. Adopt God into your thinking as you have taken in the fact of air, food and sunshine.

YOUR WISH

Whatever you want, if you wish for it long,
With constant yearning and ceaseless desire;
If your wish soars upward on wings so strong
That they never grow languid, never tire,
Why, over the storm clouds, and out of the dark
It will come flying some day to you,
As the dove with the olive branch flew to the ark,
And the wish you've been dreaming, it will come true.

—*Ella Wheeler Wilcox.*

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MENTAL ADJUDICATION

CHARLES FILLMORE



HE MIND may be well compared to the various departments and workings of our National government. Man expresses his mind in all that he does, and our government machinery is patterned after the faculties of a well-balanced mind. We speak of gathering ourselves together; that is, we get our thoughts together. In the forming of our national government a convention or congress was called. When this congress met it declared what the rights of the people were—"life, liberty and the pursuit of happiness." Our wise men in earlier days relied on God, and our dollar carried the motto, "In God we trust." When this early congress met, and had decided upon the rights of the people, it proceeded to pass laws. Then an executive department was found necessary; then a judicial department to pass upon questions of right and equity was organized. All these departments are typed by faculties in man's mind. You are making laws for yourself constantly, and many of them are not in harmony with the constitution of your being. You talk about how this or that affects you, and you are thus passing laws that you will have to straighten out through the faculty of judgment and justice. Our Nation suffers because the law-making department is constantly enacting measures that are not in harmony with the constitution, and the judicial department must straighten them out. This is exactly what man does through his mind action.

Every thought is brought before the judge. Many tremble in fear of a future day of judgment, not realizing that this day is here, and that judgment is constantly being passed. As we measure to others, so it is measured back to us again. This is the law, "Judge not, lest ye be judged." This judging quality in mind is a good faculty, but it sometimes gets into the executive department instead of keeping its place as judge. The executive department of

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man's mind goes beyond its jurisdiction when it calls down condemnation and fixes penalties without warrant of Divine Authority. Here we must learn a certain law of righteous judgment, which is that the judge may read out of the law, but it is not given to him to execute it. Judgment is a Divine faculty given by Supreme Mind. It is innate; part of the constitution of man. If you lack judgment you can have it by going to this Source, the One Mind.

Nearly all people suffer from lack of judgment. Judgment is sometimes called tact, and sometimes "gumption." These are different phases of the one thing. People who make themselves obnoxious to others by too much zeal in presenting Truth, lack tact; they cast their pearls before swine. In talking to people about Truth, you should use tact, which comes from the higher faculty, judgment.

When we think and affirm judgment, there is something in each of us that tells us intuitively just what to do. Intuition knows from the Divine standpoint what is just. The sense of justice should have place in all of our thoughts.

Often we misjudge because we do not know all of the facts and jump at conclusions. The wise judge makes his decisions after knowing the facts and the laws governing those facts. Yet we lay down laws for our children and others, and allow ourselves to be dominated by laws that the world has laid down, without considering the facts in the case.

Transgressors of law are liable to get under condemnation, and this holds them in transgressions. We often find in healing people that the first step is to set them free from their own and other's condemnation. A man gets to drinking, and his whole family condemns him. Very soon he condemns himself and becomes depressed. In this state he goes to any excess. The first step in mind healing is to withdraw all condemnation from him and advise his family to set him free in Christ. "There is now, therefore, no condemnation to them who are in Christ Jesus." You must have the understanding that every man is, in Spirit, sinless.

Jesus Christ did a work for every one of us. He

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made a new law. He sent out into our race consciousness a declaration, a statement of Absolute Truth, when he said, that all who are in bondage to condemnation can enter into this law and be free. Jesus Christ made a union between the Mind of the Absolute and the mind of the race. We can see the necessity for this. We would not have made atonement for ourselves; we were too far separated from the Father-Mind; the race had lost sight of God as he is in Truth, and was living in anarchy, rebellion against the Divine Law. For this disobedience men suffer in their bodies, and for this suffering there is no remedy but to get back into the Divine Law. We enter in through the forgiveness of Jesus Christ, but in order to get the benefits of the law, we must keep it. We are to be relieved of all our sins and shortcomings as soon as we conform to the law. "Forgive and ye shall be forgiven." We must enter into the Christ Mind and cross out the personal self. Put on Christ. See yourself as perfect, sinless; also see every man in the same estate. Judge not according to appearance. Enter into a new realm of consciousness. The kingdom has been prepared for us; now let us enter in.

The Christian religion as taught in the world today offers salvation for the soul; but Christ offers salvation also for the body. All must be saved. This salvation comes when we are ready for this wonderful law. The moment we begin to arrange our thoughts under spiritual law, they come to judgment. Many call this chemicalization. Everything has been going along in the old way, but when Truth enters the consciousness, the thoughts are arranged anew. In this adjustment, the consciousness effervesces like soda water; Truth and error meet, and the battle is on. The body being made up of thoughts, the rebellion extends throughout the organism and there is a disturbance of the old conditions in the whole man. The old is being uprooted and displaced by the new. This is good, and if man holds true to the Principle, and does not resort to anything less for help in the adjustment, all goes well. If he calls the establishment of the new order "disease," and uses material remedies, he

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arrests the purification and he fails to get his lesson. We must be ready and willing to let our thoughts come to judgment; we must let the sheep and the goats be divided. This division between our true and our error thoughts must be made.

The faculty which we call judgment rules in all of our affairs. We can at any time appeal to the Divine Judicial Department. This means that the Christian does not go to law to get his rights. We all know that man-made courts of justice are largely a delusion. One who has Divine wisdom fixes up all of his differences out of court. He knows there is a Divine law of justice and he appeals to that law. All down the ages men have observed that justice comes surely in the end. "The mills of the gods grind slow but they grind exceeding small." You can accelerate the law of justice in your affairs, and in a day bring it into manifestation through recognizing and declaring the justice of Spirit. If conditions of injustice in any department of life are hanging over you, declare Divine Justice, and square yourself with that justice. Desire only such rights as are yours under the Divine Law. Never take anything you do not own in Spirit; rather than take what is not earned, give up what may seem your right personally. Sooner or later you will have to pay for everything. Never talk about bargains; you will have to give value received in the end for everything you get. Bargains are delusions. If you load up with the idea of personal material possessions, they will sink you into negative material states of mind.

Lay down the law that you will give value for everything received, "But," you say, "values fluctuate." Pay now for your article what you think it is worth now. If you do not, you will have to meet your unjust thought and give account, because it settles back in your own consciousness and will remain until it is brought to judgment and elminated. It is not safe to juggle with the law for you cannot get away from it. It is a good law and works for our satisfaction and happiness when we go with it. Be grateful for all you receive from man and God. Enter heartily into the

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spirit of reciprocity. The feeling of gratitude to God is one of the strongest factors in spiritual growth; it is a recognition of the great law of receiving and giving. To express thanks for all good increases that good, and it is through this law that we feed the multitude of hungry soul desires. When you become centered in the Divine Law of Justice, no one can steal from you. No burglars can get in if you are under the Divine Law of Justice. You may have in mind in a subtle way a belief in thieves, and this belief will draw thieves to you. In Spirit, there is no such thing as the idea of losing anything; your own is your own and cannot be taken from you.

The people of God are a peculiar people. They are separated from thoughts of the world and the results of those thoughts. They come into a place in Divine Mind where there is no condemnation, no fault-finding, no criticism, no seeing of evil. This is the "Paradise of God," in which Jesus perceived the penitent and forgiving robber would be. Have confidence in the Law and speak it into expression in all your affairs. Simply trusting in a negative way does not bring the law into action. We must get in conjunction with the Spirit of Justice and speak always from its standpoint. Deny all thoughts of injustice. We hold people in injustice by talking about how mean and unjust they are. We are sending them the unjust thought, and what can we expect but that they will receive and carry it out? If someone owes you, instead of talking about suing him, stop and say, "No man owes me anything but love. I know that this one is just and right in Spirit. I speak these words in the name of Jesus Christ, and the Divine Law of Justice is now going forth and doing its perfect work in his name."

If you seem to be hindered in your work, or if there is difficulty in expressing your ideas, quietly but firmly make this affirmation: "There is no power in mortal thought to hinder the going forth of the True Word. The Spirit now has full, free expression through me."

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A SHOP IN HEAVEN

GEORGE MACDONALD



ND NOW," said my guide to me, "I will bring thee to a city of the righteous, and show thee how they buy and sell in this, the kingdom of heaven." So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, "It is well." I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the bank of the rivers. But I must withhold.

After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient, one great noon-day), my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke

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to me save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

And first I watched the faces of them that sold; and I could read therein—for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of eagerness, but the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how everyone knew what his desire was, making his choice readily and with decision. I perceived also that everyone spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see

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the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, "These are well-known persons, to whom it is more convenient to pay at a certain season;" and I turned to the third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, "How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides." And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed.

Then I turned to my guide and said, "How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied."

Then my conductor smiled, and said, "Watch yet a while."

And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, "Lo! I see nothing new!" Suddenly, at my side a man dropped upon his knees and bowed his head to the ground. And those that stood nigh him dropped also upon their knees and there arose a sound as of soft thunder; and lo! everyone in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

Then I whispered in his ear, "It is the hour of prayer;

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shall we not kneel also?" And my guide answered, "No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber." Then said I, "I will not kneel, but will watch and see." "It is well," said my guide; and I stood.

For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his side and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him. "Tell me, sir," I said, "the purport of what I have seen; for not yet have I understood how these happy people do this business and pass from hand to hand not a single coin." And he answered, "Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless." And I asked, "Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort." "Bethink thee," said my guide, "If thou hadst gone into

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any other shop throughout the whole city thou wouldst have seen the same thing." "I see not how that should make the matter plainer to me," I answered. "Where neither greed nor ambition nor selfishness reigneth," said my guide, "there need and desire have free scope, for they work no evil." "But even now I understand you not, sir," I said. "Hear me, then," answered my guide, "for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?" "Because they may not have the things without giving the money." "And where they may have things without giving money, there they take no money in their hands?" "Truly no, sir, if there be such a place." "Then such a place is this, and so it is here." "But how can men give of their goods and receive naught in return?" "By receiving everything in return. Tell me," said my guide, "why do men take money for their goods?" "That they may have wherewithal to go and buy other things which they need for themselves." "But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?" "Truly no," I answered; "and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want in themselves and no advantage to themselves?" "Thou reasonest," said my guide, "as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The men here that doeth most service, that aideth others the most to the obtaining of their honest

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desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, 'Give me, friend, of thy loaves,' a man may answer, 'Take of them, friend, as many as thou needst'—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou will perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy for a night to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would everyone even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go?' Thou knowest I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theater, all seek to spend and be spent for the love of all."

And I said, "One thing tell me, sir, how much a man may have for the asking." "What he will—that is, what he can well use." "Who then shall be the judge thereof?" "Who but the man himself?" "What if he should turn to greed, and begin to hoard and spare?" "Sawest thou not

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the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for everyone hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldest be present then, thou wilt see him more tenderly ministered unto than all the rest." "And if such a man prayed not?" "If such a man slept ere he repented, he would wake with hatred in his heart toward the city and everyone therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of the least of living things that are in your world born of the water; and there must he grow up again, crawling through the channels of thousandfolded difference, from animal to animal, until at length a human brain be given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousandfold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not." "It is good," I said. "But how are men guided as to what lies to them to provide for the general good?" "Every man doeth what thing he can, and the more his labor is desired the more he rejoices." "If a man should desire that he could nowhere find in the city?" "Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same." "Now, sir, methink I know and understand," I answered. And we rose and went further.

Nothing except what flows from the heart can render even external manners pleasing.—*Blair.*

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"WISE UNTO SALVATION"

PAUL, in one of his letters to Timothy, makes use of the expression "wise unto salvation," and it is so suggestive of helpful truths that many sermons might be written from it.

There are, in the world, all kinds of ideas of salvation, differing as widely as men differ, and every man's idea is in accord with the nature of that which he considers the highest good. The one who values spiritual things above all else, will have the truest idea of salvation. But even spiritual minded men differ concerning the meaning of salvation, because some have attained a greater degree of understanding than others.

The desire to be "wise unto salvation" should find expression first in seeking to know what salvation, the "salvation of the Lord," really is, and time is saved in this search if we go direct to Jesus Christ's teachings. There we learn that man is made "in the image and likeness of God," but that he lost the consciousness of the Divine perfection. Through the redeeming power of the indwelling Christ as brought to light by Jesus, the consciousness of perfection is restored to men, and this is salvation.

The God-perfection does not admit of any apartness, therefore there is no separation of Spirit, soul and body in the salvation of the Lord. The man is saved whole, entire, complete. Sin and evil with all their consequences are not in the Christ consciousness of perfection; duality in all its forms is eliminated from man's mind by the knowledge of the Omnipresent Good. It follows, then, that to be in the Christ consciousness is to be free from all disease and discord and death. This is the meaning of "saved to the uttermost."

As helps on the way to the realization of the Christ perfection, we have the sayings of Jesus. One who keeps these sayings is truly "wise unto salvation," for obedience to

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them frees the mind from old habits and establishes the consciousness in righteousness.

The anxious thought disturbs the harmony of the whole organism, and so also does anger, and resistance, and every other adverse state of mind. In the fifth, sixth and seventh chapters of Matthew are helps for the overcoming of the various discordant mental states that end in disease and disruption of the organism. The simple statements given by Jesus make the way to salvation plain to him who wills to hear and heed the voice of Wisdom.

If anger and hate are doing a destructive work in the mind and body, the man is "wise unto salvation" if he chooses to put them out by keeping the commandments of Jesus, "Resist not evil," "Love your enemies," "Forgive." Other forms of selfishness are overcome by obedience to "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Every one of his sayings works righteousness, and the fruit of righteousness is eternal life.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a *wise* man, which built his house upon a rock:

"And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Matt. 7:24-28.

The 19th verse of the 5th chapter of Matthew is especially worthy of notice in this connection. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall *do* and *teach* them, the same shall be called great in the kingdom of heaven." There is a blessing for *doing* and a blessing for *teaching* the command-

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ments of Jesus. "His commandments are not grievous" to those who obey them in the Spirit. "Therefore I love thy commandments above gold; yea, above fine gold."

SOLILOQUIES OF ST. AUGUSTINE

For truly have I become miserable; was reduced to nothing, and I knew it not; because Thou art the Truth and I was not with thee; because thou art the life and I was not with thee; they brought me to nothing because thou art the Word, and I was not with thee. By whom all things were made and without whom was made nothing; and, therefore, being without thee, I became *nothing, because nothing* is that which leads to nothing. By the Word was made whatever was made. God saw all things that he had made, and they were very good. *All things that were made by the Word were made, and are very good.* Why are they very good? Because by the Word were all things made, and without him was nothing made; for without the sovereign Good there is no good. But that is evil, in which there is no good, *and consequently it* is nothing, *because evil is nothing but the absence* of good; as blindness is nothing else than the cessation of light.

Evil is therefore nothing; because it was made without the Word, without whom nothing was made. Now, that is evil, which is destitute of that good by which all things were made, be they what they may. *But what things are not,* were not made by him, and therefore they are nothing; *and what were not made* are therefore evil; because all things whatever that were made, were made by the Word; and *all things were made good by the Word.* Since, therefore, all things were made by the Word, *evil is not by him.* It remains then, that all things that were *not* made are not Good; *because all things* that were made, are good; and those things are therefore evil that are not made; because they are not made; and are therefore nothing, because without the Word nothing was made. *Evil is therefore* nothing because it was not made.

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PROTECTION



ANY hearts are questioning at this time, "Is there a principle of Protection upon which I can fully depend? And how may I come into an understanding of its application?" Growth is not necessarily slow. The more urgent the need the quicker it is met if we are earnest and sincere in our seeking.

We know that "like attracts like." If thoughts of fear, anxiety and worry dominate the mind, there is brought into activity inharmonious conditions corresponding to the mental attitude. Mothers who are in a constant state of fear about their children are continually throwing them into discord. There is a sympathetic relation between mother and children which can ennoble, uplift and bless, or cause a corresponding destructive element in the affairs of those near and dear. There is no doubt that many children have lost their hold on life through thoughts of fear centered upon them from the minds of parents.

However, at some point in the unfoldment of the consciousness, the child comes into a state of responsibility, and parental influence and authority take on a more impersonal nature, because they must appeal to principle rather than to sentiment. When the individual enters into a state of accountability he begins to seek for the key of happiness and satisfaction. This key is found in thought control, and happy is the youth who is pointed in this direction as the first essential toward a well ordered life. Doubly happy is the youth who has come into a conscious recognition of his relation to the Father-Mind, for this understanding will spare him many hard experiences of both mind and body.

It is never too late to enter into the realization that man has the power to control every condition that comes into his life. We have created conditions through thought-force and we can certainly exercise authority over the product of our own minds. The thought-substance spent by the

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race in fear, hatred, worry, anger and all those destructive agencies, if reversed and utilized in constructive ways would transform the world in a day. Longfellow aptly expresses these sentiments in the words:

"Were half the power that fills the world with terror;
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Each individual lives in a world of his own making and is the center of attraction toward the race thoughts. To adjust his world he must work both from the within and the without, but is more concerned with the realm of thought than with their effects. An important step in thought control is to think of that which you desire to come to pass. *Thoughts are things* in the invisible. *Things are thoughts* made manifest. You are a creator. Let us enter, then, into our original power and dominion by affirming that we consciously create our world. If thoughts of love, peace, life, purity, kindness, goodwill, etc., fill your mind you are a coworker with the Father or Divine Mind, and are bringing into manifestation in your life the good provided for you by an All-Wise Creator. If your mind is filled with destructive thoughts, you are bringing a false world into expression and cannot expect the highest good to operate in your life and affairs.

Divine Law is impersonal, not subject to circumstances and conditions. For this reason, the man who engages in combativeness of any form can, if he has the understanding of the application of Divine Law, use it for his protection. This is a selfish use of the law and is not protection in its highest aspect. It may be the means to an end and justifiable. Self-preservation is the first law of life, and the one who best understands the laws governing man is best fitted to preserve himself. To lose the body through death from any cause is to fall short of demonstrating the perfect man.

We reap as we sow. To invoke Divine aid while engaged in warfare does preserve man *bodily*, as many are proving. When man places himself in harmony, through

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thought, with the Divine Laws he contacts the protecting presence of the Father, as outlined in the Ninety-first Psalm. God is Omnipresence and he does respond to every demand made upon him from an earnest and understanding heart. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him, and honor him."

But the law of Justice strikes an exact balance. It does not excuse, neither is it merciful. Man enters into judgment through his thoughts and acts. If one has claimed the protection of Divine Law while engaged in slaughter of any form, the soul must later work out its inharmonious relation to Principle through suffering. There is no protection from consequences of sins except through the forgiving Word of Truth, which also involves the cessation of the sin. "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." The demon to be handled is within the consciousness, and the earnest aspirant of Truth is more concerned in bringing forth the eternal man, than in supplying the needs and demands of the temporal. But the preservation of the so-called temporal man is an essential to the bringing forth of the Divine consciousness, for there must be a vehicle of expression. Jesus demonstrated an unselfish law of protection through Love. Love worketh no ill to one's neighbor and is always constructive. Every soul must attain, either through hard experience or understanding, to the high place in consciousness where his acts conform to his ideals. This is the Christ way of attaining perfection.

One who is established in the Truths of Being should claim his freedom from that which is destructive. It is not nearly so great an honor to Principle to be healed of sickness or saved in battle, as to be preserved in health and freed from the necessity of combativeness. The highest expression of the law of Protection is to make one *immune from trouble or danger.* Its activity in man's consciousness depends upon cooperation with and thinking in harmony with Divine Law. Divine Law involves all ideas of Good

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—good for everybody at all times and under all circumstances. Living under the Divine Law is to have one's affairs proceed in an orderly, constructive and uplifting manner. There is no reality in chance or luck. Back of every event in one's living is the creative thought or word. In the realm of Mind man determines whether he shall be a master or a bondsman.

If our environment does not contain the peace we cherish, it contains an opportunity to demonstrate that peace. For the Truth is that God is Peace, and we live and move and have our Being in his Omnipresence, which protects us from all harm once we train ourselves to depend upon this unfailing, inner security. With the literature of the New Age teeming with vital truths governing modes of action, there is no excuse for ignorance of those laws of Mind, the application of which establishes man in peace of mind, health of body and harmony of affairs.

QUESTIONS AND ANSWERS

Who is the Father?

God is Spirit, which is virtually the same as God is Mind. This Mind is creative and is the Father-Mother Principle in the Universe. Jesus taught us to say, "Our Father," and through thinking in harmony with this Parent Mind, we are constantly in touch with all the good gifts of Spirit. The Father responds instantly to every word of Truth spoken from the heart of his children. The Father is Principle, always present and applicable. The Father has certain laws governing his realm of ideas, and when one understands and applies these laws the Father becomes an ever present Source of inspiration and the supplier of every need. The term "Father" is suggestive of Love, and God is Love.

We feel after God, or speak to the Father within in the language of Truth to which he responds, and the Father who seeth in secret rewards us openly with the evidence of the substance of our faith. Realizing God as the Omni-

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present Mind, the Omnipotent Good, we have a Principle of Intelligence which will answer every question, for the Father Principle procreates every spiritual idea.

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If you speak of the idea of salvation from death to people, they so often answer that it is a theory that has never been proved. Everybody dies, even Jesus himself. And if you bring up the examples of Enoch and Elijah—well, they are ancient, isolated cases that people know little about. If salvation is the result of a sinless and perfect life, and if Jesus is the expression of the Divine Idea of Man, why did his body die for at least three days, and how could his perfect soul go through the agony of death? If he is our example, does it not seem as though we too must enter the grave only to be resurrected, if we have built up the Christ Idea in the body?

In the first place, Jesus did not die, but made the perfect demonstration of eternal life, preserving the unity of the spirit, soul and body. Enoch's and Elijah's demonstrations were not complete because they do not show the triumph over the world, the flesh and the devil that Jesus' demonstration does. Jesus regenerated his consciousness and made at-one-ment with the Father, becoming the Perfect Idea Man in manifestation.

Jesus lost consciousness through crucifixion (crossing out) of the mortal man, and this part of him may be said to have died, or been eliminated as Truth ascended. When Jesus took on the limitations of the flesh, he placed himself in an environment that necessitated overcoming the sense consciousness. In doing this he became the Way-shower for the race. Jesus had a deep, conscious realization of his oneness with the Father in his real nature, and his life was devoted to proving the supremacy of the Christ over material conditions.

Jesus' body lay in the tomb for three days for the same reason that a seed lies in the earth until it germinates and loses itself in a new life element. It then comes forth possessing all that was real and eternal, and the shell that encased the real life element is dissolved. The Word had gone forth for ages that such and such a thing should happen to the Savior, and in order that the "Scriptures be fulfilled"

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these things came to pass. This accounts for his crucifixion and the opportunity to demonstrate over the grave. "Without the Word was not anything made that was made."

Jesus came into consciousness of the reality of Spirit in his overcoming, therefore his soul was not perfected except through demonstrations of Truth. With this understanding we can see we have the same overcoming to do that Jesus did, and "even greater things," to quote his own words, but this does not necessarily involve the literal tomb.

* * * * * *

Did Jesus teach the necessity of death as a steppingstone to progress?

Jesus taught that the last enemy to be overcome is death. He also taught the Omnipresence and Omnipotence of Spirit, sufficiently able to meet our every need now. He taught heaven to be a kingdom within man, accessible at all times. This Truth eliminates the idea of growth through death. The fact is that death is a failure to demonstrate the Divine consciousness and can add nothing to our progress that could not be attained in preserving consciousness of the body. All that there ever has been in man is now, and man's mission is to become conscious of these eternal verities of Spirit. This is accomplished through regenerating the mind, and is not dependent upon changing bodies through death and birth.

FAITH

Lesson Eight, Part Two, Unity Correspondence School Course, Written by MRS. C. J. STEVENS, *a Student.*

Paul says that "Faith is the substance of things hoped for and the evidence of things not seen." Hence, if we have faith that we shall receive any good, we have the very substance of the good. For this reason we should cultivate a strong faith, and ask that it be directed by understanding. "Without faith it is impossible to please God."

Faith has been too generally understood as applying

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only to matters of religion and of conscience. But we are at last learning that it enters into every element of our daily life. By faith we live, move and have our being. Faith causes man to till the earth and cultivate his crops, to sow seed, and harvest his grain. Faith causes every large business enterprise. The trouble has been that man's faith was not properly centered. Instead of having faith in God as his own indwelling life and wisdom, he has placed his faith in God as capricious Being, away off somewhere, and himself as existing separately, having to contend with opposing elements. This faith has borne its fruit, causing his efforts not to receive as full reward as they otherwise would have done.

Creation's first production was light, which caused man to see the need of something further. This led to the second step, the establishing of the firmament, or faith. This faith must be firmly established before we can demonstrate as we should. Peter's experience and failure in trying to walk the waves is an example of wavering faith. His faith was not yet firmly established and he began to doubt and fear, which led to his sinking. We find a parallel to this in ourselves, when we attempt to walk the waves of mortal thought. Through lack of faith man wavers and is sometimes submerged beneath the waves. But turning to Christ for help he rises again. At last his faith becomes strong and unwavering and he walks the sea of mortal thought secure. It is by using the faith we have, be it much or little, that we increase in faith. Just as any other faculty or any muscle is strengthened by use, so is faith increased and strengthened.

Faith worketh by love. And where faith cannot be put into action, strong affirmations of Divine Love should be made. This opens the way so that faith can have her perfect work. Love is greater than faith and love controls the earth. Patience also is related to faith and patience is the fruit of love. Patience is the quieting of the clamor of mortal thought, resting in calm assurance, knowing that faith must have sufficient time to do her work. "According

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to thy faith be it unto thee," is an unfailing law in the lives of all people. "For as he thinketh in his heart so is he." Faith in sickness produces sickness; faith in lack produces the appearance of lack; faith in separation as a necessity, or as inevitable or desirable, as related to the body, leads to the condition called death or separation of soul and body. This kind of faith shuts us off from God's inexhaustible life and substance and causes the appearance or outpicturing of things held in thought.

Faith differs from belief in that it is more positive, hence, more powerful. Faith can raise the dead, cause the deaf to hear, the lame to walk, the blind to see, while belief can never do these things. Belief is a mere passive mental state, but it may be increased and strengthened until it becomes faith. It is mere passive belief that man is fallible, weak and sinful that causes the appearance of these conditions. It takes a strong faith directed by understanding to overcome these appearances. To cultivate this faith one should read and meditate upon all the things that have been done by faith, and then affirm that one has this faith in which there is no failure or weakness. Then proceed *to act* as if you had the faith. The signs will follow and this will cause an increase of faith so that still greater results will follow the next attempt.

In healing the body or the purse one must be directed by the understanding that man is God's child and all that the Father hath is his. Then deny that anything less can even appear to be and affirm the Truth that man is all that God is, hence, has all that God has, and give thanks for the demonstration. This demonstration is first a condition of consciousness. We immediately feel a change in consciousness. We give thanks for this assurance, this quietness, this peace, this confidence, and go about our business, whatever it may be. This consciousness will cause everything else to fall into line with it, and then we get the visible demonstration, the thing or appearance that is harmonious with our desire. It is possible to practice until one has so much assurance that just to speak the word is sufficient. Or even

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a desire for a certain appearance will cause it to become manifest.

In the beginning, when faith has not become strong, great patience is necessary in order not to waver or doubt, but after practice has made faith strong, one is not conscious of the use of patience; one has the assurance of fulfillment and calmly awaits it, knowing that the law is unfailing. This feeling is a higher form of patience. The patience first used is of the mortal, while this calm waiting is the patience of the Spirit, and is summed up in these words, "Be still and know that I am God."

Faith in God is an assurance, more, it is absolute knowledge that God will not fail, cannot fail. And affirmation, based on this understanding of God and our relation to him, is the prayer of faith. It is a form of appropriation of all that God has or is. To the child of God, or the one who is conscious of this relation, there is no such thing as trial of faith. His faith was tried and proven during the time of attaining to this state of consciousness. Patience was necessary in the trial of his faith, for it was hard not to doubt when delay came. Holding firm for the good asked for was his trial of faith. Another test is when we are called upon to give up something that to mortal consciousness is very dear, as Abraham offering Isaac; when the mortal consciousness can see naught to be gained by the sacrifice. This also may be called a trial. These two forms of trial have to do with man in his first efforts, when he is beginning to desire the higher consciousness. After we reach the spiritual consciousness, we do not have this trial, for we know that to give up anything is only to give place to receive something better.

We must have faith in ourselves, in our integrity, before we can make much of a demonstration or before we can enter into our inheritance. This is absolutely necessary, for a lack of faith in our worthiness bars us out of, not only the spiritual things, but even the things of the visible universe. If we feel unworthy, this very feeling acts upon those with whom we come in contact and they, too, look upon us as being un-

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worthy and treat us accordingly. Hence, we must first have faith in God; secondly, have faith in ourselves; thirdly, we must have faith in others knowing that God is Spirit and God is all. This is the Christ consciousness—the knowledge that God and man are one, inseparable. This knowledge becomes a guiding motive in all that we do or say, and gradually illuminates the entire body and environment. This is the consciousness that actuated Jesus, the Christ; hence, it is the Christ-mind or superconsciousness. It sees no limitation, no lack, no injustice, no failure, no hate, envy or inharmony, but sees only God in his world, and does as it sees the Father do.

LITTLE LESSONS FROM THE BIBLE

Jesus said, "Rejoice because your names are written in heaven." All of which means that the Father knows us by name, and has an intimacy and acquaintance with our lives, characteristics, and experiences, far exceeding that of any earthly parent.

Those who have returned to the Father's house, and thereby come into conscious acquaintance with him, know by experience that he is aware of every thought that flits through their minds. The most trivial circumstances of an apparently uneventful life are watched with the same careful solicitude as one upon whose acts the destiny of nations hangs.

The Scriptures give much importance to the naming and numbering of the prophets and peoples. The Lord always gave the wise men and leaders new names when they had achieved some signal victory. The record abounds with such examples. When the great Jehovah sent Moses to bring the children of Israel out of Egypt he gave the name by which he was to be known—"I Am That I Am."

This non-committal way of designating the Unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals, in this particular instance, that it came forth from one who knew the truth; that God could not be named as man names, by describing. To describe God is

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to give him limitation, hence he could not be given a fairer designation than "I Am That I Am." This is without confines or bounds, and it allows unlimited expansion in every direction.

Metaphysicians have found that this name, held persistently, gives the mind freedom from narrow ideas. It lets the imagination soar away from its dimensional concepts of God, and there flows into the mind, in consequence, a whole flood of expanded ideas. The imagining faculty of the mind is that upon which is based all form; it is the namer, hence a most important factor in the creation of man's world.

Moses was told to make all things after the pattern shown in the mount, or state of high spiritual realization. While he was up in that mount the children of Israel dropped back into their old habits of mind, and made an image of a calf out of gold, and he found them bowing down to it on his return.

This represents that tendency in each one of us to formulate our images after the pattern which we see with the eye, rather than from the ideals that rise in the silent meditations of the mind. It is perfectly legitimate to name or formulate your ideas, but you are wise if you first go up into the mount of spiritual understanding before doing so.

Jesus' advice to judge not according to appearances was strictly correct in the science of mind. To make up your mind is to settle all your ideas about a common center. This is formulation, and formulation tends to crystallization. If you want to see how resistless a perfect crystallization is, try to unformulate the settled conviction of a diamond. This stone represents that adamantine mental condition that refuses to change its ideas. It has formed a center, and all its energies are bent to keep intact its dense persistency in that direction.

Ideas become crystallized in men's minds in the same way. A settled conviction upon any point, whether right or wrong, forms a mental center that draws to it all ideas of like nature; and this continuous accumulation from the outside presses upon the center until it has literally lost its power

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to expand into newer and higher forms. This is why it is a dangerous thing to name even your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights by appealing to this faculty in him, than to any other. Peter the Hermit stirred Europe from center to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God—one from external nature and the other from some ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say "I Am That I Am."

Hence, "Blessed is he that cometh in the name of the Lord." The Lord is the name of the Most High Good. The Lord has neither body, passion nor parts, according to the Christian's creed, and he must therefore be Spirit. If Spirit, then he is the all-possibility.

Let all your ideas come in the name of the Lord. Do not let one of them take form in your mind, based upon any external pattern. If you do there will come a time when you will have to unformulate it; because the law is that you shall grow in understanding and in God-likeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ, and that many should say, Lo, here is the Christ, or lo, there; but go not forth. The Christ is within you. Go not forth to find him, because you will surely be disappointed.

It makes all the difference imaginable how you name your Lord. He is the *All-Possibility*, but his expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality, and given him powers corresponding thereto, he will be so expressed. If you have given him unlimited powers, and made yourself his free agent for making them manifest, there is nothing within the scope of your imagination but what you can accomplish.

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It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is a most important bit of knowledge—this knowing that what you name always comes to pass.

"Thou shalt decree a thing, and it shall be established unto you," said Job, so long ago that history has no record of its date. To decree a thing is to name it, and by the mere naming it comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time that you least anticipate, and in manner different from what you expected.

It is written, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Metaphysically this means that the *I* of man decides the character of every thought. Cattle represent thoughts of active power, while beasts of the field are animal passions. Birds of the air are thoughts that soar into the ideal world—day-dreams, etc. Thus, whatever you name these desires and emotions that arise in you, that they appear to be to you. You call them by the name you have given them, and they answer, because they are subject to you and know no other master.

If you have said that the Omnipresent Life welling up at your heart's center may some time pass from you, and allow your body to disintegrate, you have paved the way for that appearance called "death."

If you have said that there was an appearance of weakness in any organ of your body, that obedient servant responds to the name you have given it exactly as would a pet dog or cat. The members of your body do not express intelligence until you infuse into them the quality of your thought. They are quick to catch the faintest thought image that may flit through your mind, and they respond at a time when you least look for it. That weak back may be the echo of your word sent forth years ago. So the vigor of your health is the result of the all-potent name you have dropped into your mind, expressing that harmony which we observe and call "health."

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All the potentialities of Being are made manifest through man in orderly method. Man has distinct faculties for expressing these potentialities. The heart is the center from which the divine substance is poured forth, the highest aspect of which is Love. The head is the center from which the mind differentiates that combination of ideas termed "intelligence." The mind does not take cognizance of names; instead, it has mental images or pictures. These are called the products of the imagination. The mind forms a picture and the intellect names it. You see in mind a transparent liquid flowing through the land, and at once the intellect says "water." Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive, and every thought of every kind, by forming them into mental pictures. It is only when they are described in the language of the intellect that they receive that arbitrary appellation which we call "name."

The intellect makes language, and language is an arbitrary arrangement of sounds to express ideas. Thus the same idea in the minds of two men may be beyond their power to communicate to each other, because they are not familiar with the intellect's provincial dialect. If those men were conscious of the spiritual plane where images are the basis of language, they would have no trouble in communicating, though they were born of races the most diverse. The image of a horse in one mind would be seen with the other mind instantly, and communication would be easy.

So we see that the common language of mankind is based in thought images, and that we shall never realize the universal language, which is the dream of the philologist, until we have dropped the arbitrary word-plane and ascended into the realm of thought images. There language becomes alive. Every picture that the mind makes is an exact copy of the thing imagined. If you think of a horse you have formed in mind a living animal having all the characteristics of that quadruped.

If you are familiar with driving your mental images,

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you can put a bit into the mouth of your mental horse and bid him carry your desire where you wish. Do not presume that this is a mere play upon words; it is a description of reality—the only reality, in truth. These mental images are the vital substance of which the spoken word is a very faint echo. When one who lives on the froth and foam of life says, "Oh, that is the result of your imagination—there is no power in that," he is a fool, drunken with his folly.

Just recently the press chronicled the remarkable recovery of sight, in a Methodist revival meeting, of a blind woman. The church people looked upon it as the work of God, but the worldly wise physician said it was nothing of the kind. He said the woman had become excited, and through her *imagination* the optic nerves, which had been paralyzed, were revived.

This case is rich with suggestions for the trained metaphysician. The doctor explains how the cure was effected, yet denies God any part in it, and at the same time by his flippancy ridicules the process while admitting its efficacy. The church people look upon it as a miracle performed by the direct hand of the Almighty, and scorn the theory of the doctor, who explains just how God in reality wrought the so-called miracle. Thus ignorance sits in darkness both in the house of those who seek God without understanding, and those who have built a curative system without this wisdom as a concomitant.

Both he who claims miraculous operations at the hand of God—meaning, by that, results produced outside of exact and universal law—and he who claims that God is not immanent in every movement and manifestation, do err, and are far from "coming in the name of the Lord."

He who comes in the name of the Lord knows the Lord. He does not stand outside of him and look at effects and judge according to appearances, but he stands at the center of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, "Blessed is he that cometh in the name of the Lord."

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SUNDAY LESSONS

SUNDAY, SEPTEMBER 23

PRAYER

Lesson Text—Luke 11:1-13

SILENT PRAYER: *The Lord's Prayer repeated silently.*

If one should assert that the greatest need of children is to be taught how to pray, he would be laughed to scorn by all the school boards in the world. Professed Christians would resent the imputation that they did not know how to pray. Yet the lack of faith of the followers of Jesus in their prayers being answered is so universal that we are forced to the conclusion that they do not pray aright, although they pray daily.

Jesus, the greatest teacher of men that ever lived, spent much time in prayer, and instructed his disciples how to pray. Then we must conclude that prayer is an important part of man's education, and if so, why should it not be taught in our schools? It should be, and eventually will be, when people awaken to the importance of soul culture. Now the intellect alone is developed in our day schools, and the moral nature in our Sunday schools. True spiritual culture is a rarity. When the science of thought is understood, right mental attitudes will be inculcated as the very foundation of all true education.

The starting point in every prayer is the understanding of God's locality and character. The usual prayer is addressed to a great man away off in an indefinite place called heaven. This is not according to the instruction of Jesus. He said, "The kingdom of God is within you," and also he said that the Father dwelt in him, and spoke the words through him.

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"God is Spirit, and they that worship him must worship him in Spirit and in Truth."

This Spirit dwells in the spiritual realms all around, within and without us. "In him we live, and move, and have our being." The name, or character, of this omnipresent Spirit is Wholeness or Perfection. In every prayer this should be recognized by the praying mind.

Affirm spiritual harmony manifesting in every earthly condition. Self-will and the blindness of ignorant doing without knowing will soon be straightened out if we affirm the will of God being done in the substance as it is in the Spirit.

A mighty antidote for avarice is the asking that our supply be given to us day by day. What oceans of misery would be dried up if we could all cease to lay up stores for a possible day of want in a problematical future. Be not anxious about tomorrow; tomorrow will take care of itself.

We cannot reasonably ask forgiveness unless we ourselves have forgiven. This is a fair proposition. Then we should at once set about forgiving everybody who has sinned against us, or who we think has wronged us in any way. God, the supreme law of love, cannot hold a grudge against anyone, and we cannot have the companionship of this sweet, pure mind until we make our minds as near like it as possible.

Those who cultivate the presence of God find that they have times of great upliftment spiritually, mentally and physically. There is a quickening of the whole man. The abundant life has been poured out to us, and every faculty is quickened. When the Spirit descended upon Jesus, he was driven into the wilderness, and there tempted by the "adversary" to do certain things for his own aggrandizement. The whole man is not purified at a single descent of the Spirit, but certain moral, selfish tendencies remain in consciousness. These are stimulated by the spiritual energy which is given out to us from the Father, and we have to be on guard against these ambitions of the personality, or "adversary." Hence the prayer, "Bring us not into temptation [trial], but deliver us from evil."

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SUNDAY, SEPTEMBER 30

INTELLECTUAL CONCEPTS

Lesson Text—Matt. 22:34-46

SILENT PRAYER: *Lord, quicken the Spirit within me. My spiritual understanding is restored.*

The Sadducees and the Pharisees represent the religious concepts of the intellect. The Sadducees were a religious sect with strong materialistic beliefs, and the Pharisees were formalists, without spiritual understanding. The fact is that the intellect cannot comprehend absolute truth. Its religious beliefs are all built up from conclusions, based in relative conditions and are therefore of time and place.

In preceding verses of this chapter the Sadducees, who did not believe in a theory of resurrection after physical death, sought to entrap Jesus by asking him who should have for wife in the resurrection the woman who had seven husbands? Jesus told them plainly that they did not understand the situation, either from Scripture or Divine Law—that in the true resurrection there is no marriage. Then he further elucidates the Truth by telling them that this resurrection is not a matter that has to do with physical death, that God does not recognize death—"God is not the God of the dead, but of the living." Physical death does not change the mind that is in error. The true resurrection is a coming forth into right understanding of and right relation to the One Omnipresent Mind, and it begins and ends right where you are, regardless of time or geographical location.

But the intellectual man seems never to be silenced. At nearly every step in our spiritual unfoldment we find him questioning the *I Am*, as exemplified in the life of Jesus. He first wants to know how certain human entanglements will be straightened out in the resurrection, and when informed that the resurrection is not based upon human relations, then he wants the "commandment," or letter of the law, that is most important. The reply will answer for all time, and if followed, forever silence all the clamorings of the intellect:

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"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And a second like unto it is this, Thou shalt love thy neighbor as thyself.

"On these two commandments hangeth the whole law, and the prophets."

It is found by metaphysicians that every question is sooner or later answered when we resolutely practice this development of Divine Love. Think love toward God with all your heart daily. Your heart is the symbol of all the vital issues that enter your life. Your soul is the realm of secret thought, and your mind is the outer consciousness. These are all to be permeated with the thought of love to God. When this is done the love of the neighbor will follow easily.

The *I*, the center of consciousness in each of us, and around which all states of consciousness revolve, cannot help but meditate upon and consider its own inner experiences, and it says, "What think ye of the Christ? whose son is he?"

The intellect, because of its limited range of perception, cannot conceive the formless, and it says this superior knowledge must have originated in some man, hence the Pharisees reply, "The son of David."

SUNDAY, OCTOBER 7

THE GREAT SUPPER

Scripture Text—Luke 14:15-24

SILENT PRAYER: *I gladly partake of the ever ready substance of Spirit within.*

We eat on the spiritual side of our nature through our minds. Then the "great supper" is a mental feast, made by the Lord. The servants he sends forth are desires. They bid us come to the ever ready fullness of Spirit-Mind.

But sense-consciousness has its attractions. It thinks

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there are material demands more important than going in silence to this inner realm and feasting on the substance of the Spirit. Those who are communing with the forces on the spiritual side of existence are often charged with laziness, because they seem to be idly dreaming their time away. But they are building up the soul and feeding it at the table of the Lord.

The belief in the reality of matter and material things (*a field*) keeps one from the consciousness of the real substance, which is spiritual. The physical strength in the five senses (*five yoke of oxen*) and the desire to prove to or perpetuate it, excuses the man from that deeper and more enduring spiritual strength.

Centering the affections without is "marrying a wife," which keeps the heart set on personal love.

When the soul's needs are ignored it is empty, and a sort of vacuum in consciousness exists. "Nature abhors a vacuum," and under the universal law, that all space must be filled, there is an inflow of all sorts of abnormal conditions into mind and body. Instead of choosing and directing the thought forces to build up his constitution, man is a sort of tramp's headquarters where nature's derelicts congregate and consume his vitality.

It is a daily necessity to withdraw into the silence of the soul and appropriate, through the centers within the subconsciousness, the Divine Life and Substance of Being.

We may excuse ourselves by pleading the pressing demands of the world without, but this will not relieve us from the effects of the broken law. We are spiritual beings, first, last and always. If we do not feed our souls, we must not be surprised if they absorb the medley of thoughts nearest at hand in the subconsciousness. Soul starvation and nerve prostration go hand in hand. When you feel that nervous tension within, you may know that your soul is starving, and if you do not feed it, the poor and the lame and the blind will be your portion.

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SUNDAY, OCTOBER 14
DENIAL OF DECEPTION
Scripture Texts—Acts 5:1-11

SILENT PRAYER: "*Create in me a clean heart, O God; and renew a right spirit within me.*"

When the Spirit of Truth begins to flow into the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated thought refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into the stored-up memory realm called the subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit, or retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or the spiritual, as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do

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not be squeamish; you will find that there are others in your alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

"All that see them shall acknowledge them that they are the seed which the Lord hath blessed."—Isaiah 61:9.

A WATCH IN THE NIGHT

Oppressed by something in my troubled sleep,
I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,
Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard,
Something my heart around or soul within;
I rose and looked across a night as dark—
Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,
I knew it for the lamp of my fierce foe;
I leaned far out—he could not help but hear—
"*Friend, I forgive thee every hurt and blow!*"

Down on my knees I fell and prayed for him
Who wrong had done me many times and oft;
And as a star shone through a rifted cloud,
I sought my couch and found the pillow soft!

—*Clarence Urmy.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1917

Held daily at 9 p. m.

My health is from God, and I refuse to be robbed of my birthright by any negative thought.

PROSPERITY THOUGHT

September 20 to October 20, 1917

Held daily at 12 m.

The spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from September 16th to October 16, 1917:

September 16th to October 1st—Rev. 21:3-5: "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. Behold, I make all things new."

October 1st to October 16th—John 12:24-26: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will the Father honor."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

People do not have to become perfect in understanding and living before they can receive God's blessings of healing, supply, protection, etc. Many are healed and prospered daily through faith in the grace and saving power of God, who do not yet understand or measure fully up to the Divine Law of Life and Prosperity. And we ourselves enjoy many blessings that we have not "earned" through our perfect doing of the Father's will. This good, therefore, is only temporary, for unless each one learns to know and do the will of God from the heart, his error thoughts

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and beliefs that are stored up within him will again come forth in inharmonies of various kinds, and he will reap the wages of sin which is death, just the same as if he had never been healed and blessed.

So with those soldiers in France who are being protected by spiritual treatments. Many of them are there not willingly, but because they did not know how to trust God to deliver them out of going. Others believe that they are fighting for their country, their homes, their liberty and the freedom of the world from bondage of militarism and barbarism. They do not understand how to trust in God effectually for peace, so they are fighting for it. Then why should they not get an idea of trust and protection. God meets people where they are, and honors every bit of faith that is put in him.

Of course, unless these soldiers learn the Truth and live it, erasing from their minds and hearts and body-consciousness all belief in and thought of error and strife, their protection will be temporary and sooner or later they will reap what they have sown.

There are many who write to us for dear ones in the war that they may be guided and protected, and we pray for their safety, illumination and good. Those who trust God for safety shall be saved and come back to their homes, then why should not those who have a little light and faith themselves, or who have relatives or dear friends trusting for them, be strengthened in God's protection?

War is only one of the many forms of inharmony under which people are struggling and groaning for deliverance, and many who would condemn bitterly one who would "kill" a brother-man, do not hesitate to "hate" another. According to the doctrine of Jesus Christ as recorded by John, he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Man must be redeemed, and the only way it can be brought about is for the Spirit of Christ to enter his consciousness wherever he may be, and lift him up out of error and the consequent strife and inharmony. So do not let

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us limit the salvation of man, by thinking he cannot be saved even out of the midst of activities that seem very wrong. There is but one unpardonable sin and that is refusing to recognize and be receptive to the Holy Spirit, the only Guide and Teacher, for while in this attitude of mind one cannot be helped, since he puts away from him the only Helper.

* * * * * *

The entire Book of Revelation shows the steps of overcoming, which take place in the consciousness of each individual in his awakening out of material conditions and growth from glory to glory in the spiritual life. Each chapter deals with the redemption of some particular phase of the individual's consciousness. The 14th chapter pertains to the spiritualization of the generative, or Life center. The hundred forty and four thousand, referred to in the first and third verses, are those thoughts in the consciousness of the individual which have been absolutely redeemed from ideas of "sex" and "generation." This point is explained more fully in the booklet, "Lift up a Standard."

* * * * * *

We believe that we are living in the end of the age, when the world, or old order of things is passing away, and the Christ consciousness of Truth and Life is being brought to light. That we are in the midst of a great change in ourselves as individuals, and the whole earth, is very evident to every overcomer. We have come to a time of transition from one dispensation to another, and conditions everywhere must be adjusted. The seeming inharmony in the outer world today is due to the breaking up of old conditions, preparatory to the ushering in of the new Christ kingdom of righteousness and peace, which is to be established in the earth.

* * * * * *

We are aware of the fact that the rites and ceremonies of the Catholic Church are symbols of great truths. We are not in any way against either Catholics or Protestants, but we know, as every individual who is at all enlightened must know, that neither are demonstrating the full salvation Jesus

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Christ came to bring to light, which salvation includes Spirit, soul and body of man. It is not "theory" or "ceremony" that counts, *but a real, living, practical application* of the Truth. This brings understanding, health, and an abundant, never-ending consciousness of Life.

Jesus Christ came that we might have life and have it more abundantly; he came to bring life and immortality to light, and this life and immortality manifests as renewed health, strength, vitality and wholeness in mind, body and affairs. If one is not demonstrating these he has not yet found the church founded by Jesus Christ, no matter what he belongs to. The Church of Jesus Christ is a state of consciousness in man and not any outer sect or "form" of religion.

"The true Church is not a sect with outer name or form, wherewith to bind, within an unexpanding frame the expanding heart and mind." In the true Church, the Church of Christ, there are unlimited possibilities of attainment, and those who keep his sayings and believe in him shall never die. Believest thou this? See John 8:51 and 11:26.

* * * * * *

We have received many inquiries about our "creed" in regard to war. We need no composed articles of belief to point to when the very essence of our ministry in expounding the unmistakable teachings of the Prince of Peace shows clearly and distinctly the principles, creed, tenets, platform, etc., upon which this work is conducted in following "the spirit of the law." One could hardly study "The Protective Law of Non-resistance," written for the April, 1916, UNITY and then consistently seek to relate this religion and its followers to participation in war.

One who respects life in all creation to such an extent that he will not slaughter or encourage it, even for his own food and sustenance, or kill a mouse in his own home, could scarcely be expected to engage in a gigantic, world-wide war. A healer whose entire work and success depends upon his ability to manifest love, and through it heal warring

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thoughts and sick bodies, and who finds he must at all times "microscopically" watch his mentality to keep the love thought uppermost, has surely lifted himself above and apart from those who are still hating and engaging in savagery, cruelty and destruction.

The human family presents two contrasting elements, in the world today, *i. e.*, those obsessed by "Satan" and yet unredeemed through the blood of Christ, and those who are the followers of the Master. The battle of the Satanic army is in its own fields. Christ and his warriors cannot help existing conditions through taking up the bloody sword in their midst. The work must be done from the "Secret Place of the Most High."

The Brotherhood of Christ recognizes all men as fed from the same breast of the loving Mother—Spirit. It does not permit a member to take the life of another through the excuse of self-preservation. When man is established in the consciousness of Truth, he need not descend from his holy mountain and look to barbaric practices for his security.

The matter of receiving exemption from war or from the destructive effects of it is the same as claiming one's freedom from sin, sickness and death—not unknown problems to the overcomer in Truth. We know that when conditions are handled scientifically in consciousness, that peace in body and affairs follows as a natural sequence. When the exemption consciousness is reached, the process of bringing the matter favorably to the attention of the proper officials will take care of itself.

In like manner, if one finds himself on the battle-field, he need only know that his consciousness is with God; that the all-enfolding Peace of Spirit protects him from every assailing thought. It is man's privilege to claim God as everywhere-present and to know that he is with him wherever he may be, so long as his heart is filled with love and stayed on him. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

We should also remember that peace is only secure

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when based upon justice and righteousness. We would not want peace where there is no peace. In other words, a peace between nations must have as its foundation a righteous observation and allegiance to certain fundamental principles of justice, honesty, candor, and that all-round integrity and confidence that shall make men and nations trust one another to do the right thing under all circumstances. Until this is established we cannot have a lasting peace.

* * * * * *

The text you give is to be found in Matthew 24:41 and Luke 17:35. The fulfillment in both the inner and outer experience of many is taking place daily. These two who are grinding at one mill represent two lines of thought in the individual consciousness of the overcomer, both working to bring about the same result or attainment. But one is working in harmony with the Spirit and the other from the standpoint of the flesh, or personal man. So in the process of separating the good from the error, the spiritual thoughts are lifted up into a yet higher and more spiritual plane—they are taken—while the mortal concept is left to be either purified or consumed by the brightness of the Christ Presence.

In the outer it can be plainly seen by those who are coming more fully into the Light of Truth and are watching and praying that they may be accounted worthy to be preserved alive in and through Christ, that there is taking place daily a separation between them and their associates. Very often these associates are members of their own family or very near and dear relatives or friends who will not listen to the urge of the Holy Spirit within them, but are so taken up with the personal that they cling to the ideas and ways of the world. The ones who are trusting in God are being taken; daily they are being lifted up more and more into the Spiritual or Christ consciousness wherein is safety and peace. The others, if they persist in worldly ways and in being negligent of their spiritual good, will be left to go through the great tribulation, which will mean to them either

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purification through the suffering they will have to endure, or else temporary destruction.

"To him that hath shall be given, and he shall have more abundance, and whosoever hath not, from him shall be taken away even that which he seemeth to have. See Luke 8:18 and Matthew 25:29.

* * * * * *

"For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifices for sins" (Heb. 10:26).

When we receive understanding from the Spirit there remains no other favors for it to give us for working out our problems. Should we not follow the Spirit after the teachings have been given us, the Spirit cannot operate in us, since we are not permitting it to do its part. A mathematician might think of the passage in this way: "If one makes mistakes wilfully and refuses to comply with the rules after he has been taught the principles of mathematics, that science can do nothing more toward helping him work out his problems (while he is in that wilful state of mind)."

The admonition is worded negatively and may be better understood if we turn it around and consider it in a positive sense. We know that should the student in mathematics cease his wilfulness, change his conduct and then comply with the rules, he will get the good and favorable results which come from following scientific and reliable principles. In the same way, if a man ceases his wilfulness and stubbornness toward following the Law of Spirit, which he has a knowledge of, and lets the Spirit work in him, he will be spiritually quickened, illumined and healed.

Man condemns himself when he refuses to be a partner with God. God is the All-Loving Father and is ever ready to bestow blessings upon all who will open their hearts to him. In Divine Love there is no condemnation. God is Love and his will is goodwill. Let this be a keynote in reading your Bible. Should you find passages which at first glance would seem to refer to God as a Being of cruelty and devilish characteristics, it would be best to lay the book

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aside until the inspiration of the Almighty gives you understanding and each word so illumines itself that you know without question that *God is Good.*

* * * * * *

Many of our spiritualistic friends write to us that we are ignorant of Spiritualism; that we criticize it because we do not understand its philosophy.

As Editor of UNITY I would say that I was a Spiritualist for about twenty years before coming into the understanding of the Truth. I was more or less acquainted with mediums and speakers in the spiritualistic cult during that time. For many years I thought that Spiritualism solved all the problems of existence, but I now see that it falls short of a comprehension of the Absolute.

If you read our literature carefully you will find that we do not deny the phenomenal facts which Spiritualism demonstrates, chief among them being the communion between souls out of the body with those in the body. The point of difference between our teaching and that of Spiritualism is right here: We claim that death is a transgression of the Law of life; that man was created to live in his body, refining it with every thought and act until it shall become just as spiritual as the mind. This righteous process would make health perpetual and, of course, do away with death. This was the teaching and demonstration of Jesus Christ, and to it we must all come before we will solve the laws of Being, and set up the kingdom of heaven, or spiritual surroundings, here in the earth.

The teaching of Spiritualism, that death is the open door to a higher life, is not true and they prove it not true by striving, like all people, to live just as long as possible. There is no real progress to the soul detached from the body. It is through the relation between mind and substance or soul and body, that man gains consciousness, and when this relation is sundered the soul loses its opportunity to grow under the law. Those who have left their bodies have done so because of transgression of the law. It may have been

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MY health is from God, and I refuse to be robbed of my birthright by any negative thought. ≈

THE spirit of honesty, promptness, efficiency and order is now expressed in me, and is manifest in all that I do. .. .. ..

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through ignorance, but there is no excuse, and they must again take up the unsolved problems of this plane of existence. The claim that this earth is but a temporary state, and that other places in the spiritual world are better adapted to our unfoldment, is not substantiated. The soul that leaves its substance body does have a temporary body which Spiritualists call the spirit body, but it is merely a mental picture of the substance body that has been left and has no abiding life in it. This body the Hindoos call the astral. It gradually fades away and the soul is left as a thinking entity without a substance vehicle. It then comes under the law of its original creation and returns and becomes again an infant, and makes another body in the flesh. This is called in the Hindoo philosophy reincarnation. You may call it the appearing and disappearing and again appearing of the man-ego in its efforts to perfect itself.

We wish to emphasize that we do not deny the phenomena of Spiritualism. The understanding which we receive from the higher planes of consciousness reveals to us that this phenomena is not under the orderly development of the soul; that its revelations are partial; and that spirit control, which is a phase of hypnotism, is abnormal and opposed to the real law of Being. The Divine Law is that the will shall never be made subservient to another will, and that every soul shall be free to work out its own salvation.

Experience in sifting the revelations from so-called spirits proves that the people who have died and communicated with those in the body are no wiser than before they passed out. If what Spiritualism claims were true all the secrets of nature would have long ago been revealed to man. But as a matter of fact, our great inventors, scientists, philosophers and poets do not depend upon spirits, but they exercise the innate ability in man, working through him here and now, using brain cells and that creative life which is always present and always going on to higher states of consciousness in those who realize the omnipresent, omnipotent power of the Spirit.

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Everything in the visible is created through the mind of man out of the invisible Substance, and it is the office of the intellect to give character to every "living thing." If man is producing disease in his body, then somewhere in his mind he is harboring disease thoughts, for his body is the manifestation of his thoughts and beliefs. Thoughts of health, strength, life, harmony, will clothe themselves in thought forms and these mental pictures are in turn incorporated into the cells of the organism, building an eternal and incorruptible body structure. Inherently in Being is the Christ life and power and intelligence, and corresponding thoughts in mind bring into expression the spiritual body. The mind of man is but the instrument through which the qualities of Divine Mind are given expression. It is very important that man harmonize his thoughts with the All-good ideas of the Parent Mind, if he is to enjoy the highest expression of Life. Consciously cooperating with the ideas of Divine Mind through the Word brings into manifestation peace of mind, health of body and harmony of affairs. The following extracts from letters received recently corroborate this Truth:

HEALTH

Toronto, Ontario, Canada—I read my first Unity book just eighteen months ago. For thirteen years I had been nursing in hospitals and private homes. I mention this just to show what I had to overcome in the way of material

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practices and medicine. From a child I had suffered from severe headaches, sometimes of several days' duration, which I regarded as quite natural because my sisters and brother had suffered the same way, and we comforted ourselves that it was a family trouble. But now, under the influence of Unity teachings, all this is changed. The first thing I tried to overcome was the use of drugs and medicines. At first I was in great fear of failure, but I kept on holding to what I had found to be the Truth and my new faith was rewarded with success. Later I had an attack of neuritis and my husband wrote Silent Unity for prayers. I began to obtain relief from the time he commenced to write, while before I had been unable to lie down for two nights. I was perfectly well in four days' time. Then I noticed my headaches were becoming less frequent and did not last so long. Now such attacks are a thing of the past. We have had no drugs of any description in the house since. Personally, I have given up eating meat. I am happier and healthier than I have been in my life before. I have also ceased to worry about the future. I have little talks with Christ and leave my affairs in his hands, knowing that all is well. I find that the more I give out the more I receive, and all these wonders have come to me through realizing and holding to the Truth.—*M. T.*

Kansas City, Mo.—About four weeks ago our boy of seven years was injured by a large auto. When he was carried into the house he was bruised and bleeding and unconscious. I telephoned you for prayers and shortly after hearing from you I became calm with a great strength of soul. It seemed from outward signs that our boy could not live all night, but I held to the Truth and trusted and prayed constantly while the surgeons and doctors gave no news of encouragement. Finally he grew better and all who came to see us spoke of the wonderful change in him. I told them all it was God's will that he should live and that the fervent prayers of good people had saved my boy. His first words when he became conscious were, "Mamma, say your Unity prayers for me." I am so thankful.—*Mrs. W. B. P.*

Los Angeles, Cal.—I had worn glasses for astigmatism since childhood, but six weeks ago they were blown from my face and broken. I immediately gave thanks, for I had determined never to replace them when they should break. I found it necessary to ask you for prayers and now the right eye, which was considered bad, is in much better condition than the left one. My little daughter was not sick a mo-

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ment after I wrote you. Although she was covered with deep eruptions, she will not bear any scars, for the demonstration has been perfect. I wished to spend my vacation in San Francisco, so took it up in the Silence. The very day on which I was to start on my vacation, I was asked to accompany two semi-invalids to San Francisco. My duties were almost nothing, yet I received my fare each way, my meals in the diner, berth, and my salary for the trip. I am thankful for all these blessings.—*R. I.*

Washington, D. C.—My mother for whom I wrote for prayers for broken hip is doing wonderfully well, considering she is 72 years of age. It has been less than five months and she is doing her housework again, only having to use her cane part of the time. I shall never cease to be grateful to Unity for what you have done for my mother.—*Mrs. J. H. W.*

San Francisco, Cal.—I asked your prayers for my father-in-law who was in the hospital. He was absolutely helpless. Ten days later we received word that he had been removed to a home and was improving so rapidly that it seemed "unreasonable." He was able to walk five or six blocks. As he is seventy-six years of age, and his trouble a complication of diseases, the doctors gave him little hope. But the Word of God certainly proved to be quick and powerful, and Spirit knows no age. We are all so thankful to you and the Giver of all good.—*Mrs. I. S.*

Seattle, Wash.—It was certainly Divine healing that reached my case, for the doctors could do nothing for me. My son-in-law wrote you for prayers to remove an obstruction that prevented my eating. Arrangements were made for me to undergo an operation, but three days before I was to go to the hospital, the obstruction disappeared, and I was able to take food. I trusted the Lord for the healing and it came to pass.—*Mrs. W. V. D.*

Quonia, Mich.—My husband and I feel that no amount would be too much in return for the great blessings we have received from God's hand through the instrumentality of Unity. For over five years I suffered with discomfort and dread of an intestinal operation. After sending for the prosperity bank, I discovered that my trouble was overcome, though I had not asked for prayers for health. Since that time I have done heavy housework and there has been no misplacement nor any sense of being tired.—*Mr. and Mrs. A. B.*

Fairmont, Neb.—I wrote you for prayers for cancer

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and stomach trouble and in less than three days I was keeping my meals down and eating like other people. I love Unity for it has done more for me than all else.—*Mrs. C. C.*

Los Angeles, Cal.—A friend wrote you for prayers for me as I was suffering with fever and an abscess in my right side. Before the letter could have reached you the swelling in my side disappeared and I will soon be able to return to work. I praise God that he has shown me his wonderful works and manifested it in my own body.—*T. H.*

Drumheller, Alberta, Canada—I am writing to thank you for your prayers in behalf of my wife, during her recent confinement. She has made a perfect recovery and I am most thankful.—*J. W. A. D.*

Danburg, Conn.—I thank you so much for your prayers for my son who had nervous prostration. He began to improve almost before my letter reached the post-office. His mind cleared up and courage came back in a marvelous way. He applied for a position and was accepted at once, and today he began work.—*E. A. C.*

Cliftondale, Mass.—I wish to thank you for your prayers for my son, which saved him. He had pneumonia, then rheumatism of the heart, but he is now as well as ever. —*Mrs. K. E. H.*

Des Moines, Iowa—I have been gaining strength since writing you and have got rid of the most distressing cough I ever had. My experience during the last six months has been a bitter one, but now I can say that "out of the strong came forth sweetness," for with your help "faith as a grain of mustard seed has removed the mountains," and the path is clear and plain again. Praise God for the fulfillment of his promises and "his wonderful works to the children of men."—*H. D. J.*

Romney, W. Va.—In the spring I wrote you for a friend who was suffering with tuberculosis of the spine. I am glad to report that he is able to work again.—*R. D.*

Merriam, Kan.—I am growing stronger each day and am afraid of nothing. I am sure that the Almighty Spirit in me is greater than all conditions. My wife and I certainly enjoy Unity literature. The teaching means so much to us. It has made me see the sunshine where before I only saw the shadows. Peace is with us and we are getting stronger each day in the Christ Love. I am entirely healed of rheumatism, and my heart is almost normal again. We also make God the Source of our prosperity.—*A. D. B.*

Cedar Falls, Iowa—I asked prayers for my little

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adopted child who had whooping cough. She is much better and not taking any of the medicine her uncle, in his anxiety, thought she needed. She says, "We are not medicine folks; we are God-folks."—*L. E. K.*

Denver, Colo.—I was very near death with an abscess in the left side, which broke every two months or oftener. I was ready to go to the hospital when someone told me to write Unity for prayers. I received immediate relief. My husband and friends cannot believe it is well. I have done all my work for two months, when before I could not walk. If anyone wishes to write me I will answer personally, for I can never thank the Lord enough for what he has done for me.—*M. M.*

Odessa, Wash.—When a child I had a stroke of infantile paralysis which affected my lower limbs, and at the time I began to look into the Truth I was walking with crutches, but now only use a cane and hope to lay it aside very soon. Through the Silent Unity prayers I have also been healed of a running sore on my toe which had troubled me for years. The sore on my left limb is entirely healed and the scar is disappearing. I cannot express the gratitude I feel toward you for the help I have received in every way. —*P. J.*

Covington, Va.—In June I wrote you in regard to my daughter's long illness. I did not see any change until quite recently. She had been blind five weeks and numb in both legs, body and right arm for seven months, but Saturday morning her sight was restored and feeling in both legs. Today she was able to stand up.—*Mrs. C. H. D.*

Cherrydale, Va.—I wrote you for prayers for my father who had hardening of the arteries and a great blood pressure, and who was in a critical condition when the doctor called. After several weeks of your ministration he is feeling fine. Asthma, which has troubled him for forty years, disappeared and also the desire for smoking.—*Mrs. L. H. G.*

Meadville, Pa.—This letter is in grateful acknowledgment of the healing of my daughter. The attacks of neuralgia and abscessed ear had extended over a period of three months with very little relief. After asking me to write to Unity for her she walked the floor until daybreak, when she fell into a troubled sleep. About noon she awoke completely free of pain or soreness in the face and throat and has not had any since, for which we give our grateful thanks to our Lord and to you, through whom he works.—*Mrs. G. H.*

Newmarket, Ontario, Canada—Through your prayers

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my little daughter was cured of St. Vitus Dance two years ago and I now acknowledge how grateful I am.—*S. C. M.*

Ivoryton, Conn.—I asked prayers for my baby girl who was very ill. I am happy to say she is now well and gaining rapidly. I know you have also helped me wonderfully.—*Mrs. G. B. W.*

Long Beach, Cal.—I wish to give thanks for the freedom I have experienced in overcoming fear. Fear of what, I knew not, but a constant foreboding or dread of something. I had felt this the greater part of the time since childhood. I have never been so free from anxiety and worry as since I have been reading your literature. My health has improved very much and the headaches which I thought were ever to be the curse of my life have disappeared. Only those who have suffered from this terrible affliction can know how thankful I am.—*Mrs. G. T.*

St. Louis, Mo.—My cough left me in one night and I know that God has healed me. I praise and thank him. —*Mrs. E. F.*

Hollywood, Cal.—Your prayers in my behalf have brought wonderful results in my condition both physically and mentally. Physically I am stronger and can now walk some without my cane. I am better in this way than I have been in four years. I do not have as much fear and the old, tantalizing, error thoughts are leaving me, giving me a sense of peace and harmony.—*H. C. L.*

Denver, Colo.—About two weeks ago I wrote you asking prayers for a breaking out on my lower limbs, and am happy to inform you that it began to heal the next day. —*B. J. B.*

Cripple Creek, Colo.—Since receiving your kindly ministrations for the past three months, and making a careful study of Unity literature, my entire life is changed for the better. The first demonstration, which I believe has been the most satisfactory thing in my life, was an immediate answer of the Spirit to my demand. For two days I had been troubled with a pain in my back and shoulders and arms. It raced around from one place to another. I tried to heal it on the first day, but without success, and on the second it had settled in my right arm, running down to the elbow, so I determined to heal it with Divine Power. I recognized that it was a force gone awry and I asked that the energy be directed in its proper channels. I was fervent and strong in the demand and in the belief that every demand is instantly met in Spirit. Then I claimed perfect

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health permeating my body and instantly it was gone. I progressed beautifully until three days later, when an old subject of torment came up and I gave vent to fiery words, some mad sarcasm and a general inner upheaval of anger. Of course, the next morning I was ill with headache and nervousness. I tried to heal it, but it was impossible, because I had to go to the cause of it. After three hours of calm reasoning to bring myself into the harmony and right view of the situation, I was able then to apply the healing methods of a few days before and instantly again I was healed. These things are of inexpressible importance to me because I feel they are evidence that God dwells within and that surely now I am on the way to the right desires of my heart, and that I am coming into my own.—*F. G. L.*

Arkadelphia, Ark.—When I wrote you a couple of months ago for prayers, I was so weak I could not walk and I could barely see or hear, but thanks be to the Lord, I am well and can do any kind of work now.—*N. W. D.*

PROSPERITY

Denver, Colo.—I wrote you asking prayers for the health and prosperity of my husband and for the advancement of my daughter in her school work. My husband received an increase in salary of fifty dollars per month and his health is much better. Our daughter made better grades during the last month in school. We are very grateful to God and to you for these blessings.—*Mrs. C. A. W.*

Covington, Ky.—I cannot begin to tell of all the good things which have come to me through your prayers. I am gradually getting out of debt. My husband is working every day and is very happy. He has increased his business forty per cent and I feel sure that he will soon get an increase in salary. I had not expected a vacation, but my brother-in-law offered to pay all my expenses on a trip accompanying my niece, so I am enjoying the vacation now. I also received ten dollars at two different times which I did not anticipate getting. I never fail to thank God for his goodness. —*Mrs. A. V.*

Bristol, Va.—I am glad to report to you the evidences of prosperity as the result of your prayers in my behalf. I have realized such a great and prosperous change in my home. When I first wrote you in 1915 I was a heart-broken woman; my husband had gone away, I was sick and my son, upon whom I was dependent, was making very little money. I am enjoying better health than I have for years and my son has a good, paying position. My heart is

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full of praise to God for his great goodness to me. May God prosper the wonderful work you are doing in helping others.—*M. D. T.*

Cincinnati, Ohio—About three or four weeks after I received the prosperity bank, I used every cent I had to get our dinner, and knew not where to get the next. But I affirmed: "Father, thou art a loving Father and thou knowest my needs. Love is the fulfilling of the Law and I am thankful for my many blessings. I know thou hearest me now." Later my sister gave me one dollar and on my husband's return from work he gave me two dollars for extra work he had been given to do. Since that time I have had enough to supply my needs and am very thankful.—*Mrs. E. K.*

Greenfield, Cal.—I wrote you for a prosperity bank and I am glad to say that God has prospered us in many ways since. I am also entirely cured of stomach trouble for which I asked your prayers. I thank God for his goodness. —*Mrs. T. F. P.*

Gaffney, S. C.—I have received great benefit, both mentally and physically, through your prayers and the reading of UNITY. I see evidences of greater prosperity in our affairs since receiving the prosperity bank. The day I sent for the bank I spent my last dime for stamps. I mailed my letter to you, and standing by the letter box I looked into my empty purse and silently repeated: "I pour God's bounty within, for he is the unfailing Source of all my supply." That afternoon's mail brought me a letter containing a check for $8.00, payment on a debt which had been owing me for several months. I also asked your prayers for health for Mr. H. and I am glad that both of us are improving in health.—*Mrs. V. H.*

Oakland, Cal.—I wrote you for prayers for my son who had left home, and I thank God and Unity for teaching me the way to get in the right mental attitude to receive God's blessings. My son is home and has a nice position. My financial affairs are constantly being increased, and my heart is filled with joy and thanksgiving.—*Mrs. H. B.*

Denver, Colo.—In asking for the Unity prosperity bank I feel like I received the key to heaven and through that key God has unlocked the door to my understanding and prosperity. When I wrote for the bank I was without work, and felt like a big ship ready to sink. But UNITY came into my life and I obtained a position at work I had never done before, and it has been such a pleasure. One

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stormy morning I forgot my rubbers. I found that the soles of my shoes were not as good as they might be, and as I was turning the problem over in my mind, I affirmed: "God will take care of me." In making a call I mentioned I was thinking of going home for my rubbers, when the lady said she had a good pair that her mother left with her and if I would wear them I was welcome to them. They proved a fit and I rejoiced, knowing God provides. May all blessings be with you and all that follow the Truth.—*Mrs. C. W.*

Omaha, Neb.—I requested prayers for prosperity and took advantage of the Prosperity Bank Plan. We are very thankful we are nearly out of debt. A growth on my right eyelid disappeared during the treatment also. May God bless your good work.—*Mrs. D. T. R.*

Arctic, R. I.—I wrote you for prayers for understanding and spiritual guidance for my husband who was starting in a new business. My husband and his business partner are amazed at all the miracles that have happened since. Before I wrote to you they seemed to be up against a stone wall; couldn't get machinery on account of present conditions and the mill they wanted to rent could not be had, either. After I wrote to you my husband called the owner of the mill and they got it at a reasonable rent and were also told of a place where they could get their machinery. I have told my husband that he had the prayers of Unity. Praise God from whom all blessings flow. I have come into the consciousness of, "Know ye the Truth and the Truth shall make you free."—*Mrs. H. M.*

Chicago, Ill.—In my recent letter I mentioned that I had quit my position and was looking for another. About the time you should have gotten my letter I received a phone call and was summoned for a position far better than I ever hoped to secure, and in thirty minutes was employed. I can plainly see the Father's hand in this, for of myself I could not have done it. I thank you and praise our Father for his blessings.—*R. H. L. K.*

Los Angeles, Cal.—I wrote you for prayers for prosperity and am so thankful for the help received. I had tried for a long time to rent my rooms, but only since writing you for prosperity have I rented them.—*Mrs. N. H.*

Washington, D. C.—With a heart filled with gratitude to God for his bountiful goodness to me, I am returning today the contents of my prosperity bank. For several years I have wanted a government position, but have always thought that the civil service test was too difficult for me to

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pass. But a couple of days after receiving the bank I was led of the Spirit to look up a girl friend who had that very day received an appointment from the government. She showed me how to fill out the papers and with two weeks' preparation I took the examination, and a few days later was advised that I had passed, high above the average. I will receive an appointment at the first vacancy. I shall never cease to place my life and affairs in the hands of the loving Father.—*E. L.*

Denver, Colo.—My husband received a permanent position in his line of work, for which we are truly grateful. I am using the prosperity bank coupons as I am better able to reach those who are really in need of light. To the souls wandering in the darkness of untruth, Unity is a beacon light. May Divine Love bless and prosper Unity and all its untiring workers is my prayer.—*Mrs. M. E. H.*

Oneonta, N. Y.—Since receiving the prosperity bank and prayers I have had two marked demonstrations. For several years there has been a small lump on the back of my head which sometimes troubled me when lying on my back. I started declaring the Word for it and banished the thought of error from my mind, and a month or so later I was surprised in passing my hand over my head to find that the lump had disappeared. A double house that was vacant when I wrote you, has been rented since I asked for prosperity prayers. I feel that I have grasped the Truth more firmly and my heart is filled to overflowing with His Spirit, and I breathe forth His blessings upon Unity and all God's people everywhere who are being used to forward the glorious work of the God of Love.—*J. H. S.*

Memphis, Tenn.—I asked for prosperity prayers for my rooms and my husband. All about me were houses and rooms to rent and this is considered the dullest season of the year, but I thank God and Unity that all my rooms are rented, the house filled to overflowing with love for God and his goodness.—*Mrs. B. G. F.*

Los Angeles, Cal.—My husband has been in poor health for over three years and unable to work. About the time I sent for the prosperity bank wealthy friends of my husband very unexpectedly wrote us a lovely letter saying they were going to send us a certain allowance until Mr. B. was able to work. We are so thankful for this beautiful demonstration of the Word.—*F. S. B.*

Denver, Colo.—I wrote asking prayers for prosperity for us all. In a very short time we girls all secured positions

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for the summer, and mother rented her vacant house.—*H. K.*

Cleveland, Ohio—I have read your many testimonies from people who have found their source of supply in God. Having faith in your prayers I wrote you two days ago, and before the letter could have left this city I secured a position which is a better one than I had hoped to find. May God prosper Unity and all its helpers.—*C. M. B.*

Walnut Hills, Cincinnati, Ohio—I am just sending a few lines to tell you that the house is sold, the deed is signed and money paid. I thank you most heartily for your prayers. I am now in a position to study and develop and demonstrate the Truth.—*E. D. W.*

PROTECTION

Sawtell, Cal.—My son may be on his way to France, but I know God surrounds him with a wall of Love that no mortal thought can penetrate, and I put away all worry and anxiety and rest in peace and love. God is with me and I feel the Presence more and more in my home.—*J. F. M.*

Stevensville, Mont.—I wrote you more than a year ago for prayers for my boy who had joined the British army and was soon to be sent to the front. Your response revealed to me the attitude that I should take in the matter. I have ever held him in the thought of Divine Love encompassing him and that nothing could penetrate it. Although more than a year has passed he writes of his wonderful health and that no harm has befallen him. Apparently he is not yet ready for the Word of Truth to enter his consciousness, but I am not the least alarmed, for I know that the battle being waged between his mortal consciousness and himself, which he thinks is an outward foe, is but the prelude to his awakening.—*L. C. L.*

Monon, Ind.—When my brother first enlisted we wrote you for prayers. He is now located at a fort in Wyoming and he is so glad to know that you are remembering him, and he feels that he is surely being kept by Divine Love. He never expects to go to war, for war is so foreign to his ideas.—*M. Y.*

Dalhart, Texas—I want to tell you of the demonstration of God's power which I experienced while out on my ranch. My foreman and I were walking along talking, when I felt a tug or shove from my foreman and sensed danger. I made a high jump, feeling the coils of a snake on my ankles, as I was wearing low shoes. It was a very

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large rattlesnake, but I stepped right on him and never got hurt. I was as cool as if it was an everyday occurrence, but thanked God silently for his power of delivering me from this danger. It seemed miraculous to me that the snake did not strike, as this time of year they are vicious.—*J. S.*

FREEDOM

Olympia, Wash.—When we built our home the birds troubled so about building nests along the beams that I felt they were ruining the looks of the house, and so was forced to push nests out each day. Then they learned to build quickly, as many as six birds working together. They kept this up for three years when I applied Truth to them. One day as they were circling about with straws for building, I said to them in a positive way, "There is a place for you to build your nests, but not around this house. Go to the woods yonder, or the park." They went and for two years they have never attempted to build on the house. They come to the garden for supplies, for they know they are welcome, for I love them all. I have rid the house of mice and also of ants. I have a peach tree that grew from a pit, and when only two years old was ten feet tall and bore ten of the most beautiful peaches. The tree was a marvel to everyone, the editor of a farm journal saying it was abnormal. I knew it was love that made it grow, for I always thought it was going to be a most wonderful tree.—*Mrs. F. N. J.*

Rochester, N. Y.—Words cannot express the gratitude and thankfulness I feel toward you and our dear heavenly Father for the many blessings that have come to me. I have left off eating meat and find I can get along just as well without it. My heart is much stronger and I feel better than I have for years. I work on a machine at piece work and since I have been studying UNITY I do not have to work so hard and yet I make more than I ever did before. May God bless and prosper you in the grand work you are doing for all people.—*Mrs. S. W. DeF.*

Newport, Mou, England—It is truly wonderful the way in which my affairs are changing for the better. Conditions have arisen which prevent my husband from getting drink and I believe he is losing his appetite for it. Work has come to me which not only brings me more money but which enables me to take comforting and healing thoughts to the sorrowful and needy. It gives me great joy to join in your prayers and to help carry on the good work.—*Mrs. A. C.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) 913-925 Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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The above motto is being freely used by those who are taking bricks in the new building. But there are many other good mottoes, and the love that never fails is being built into the hearts of those who are blessing the Unity work in this way.

This may seem a small matter to you, and some have thought it merely a plan to get money for the New Building, but we assure you it has a greater significance than any of us can now discern.

When we asked our people to send their blessings and offerings to be put in the first Unity Building cornerstone, we had no idea how far-reaching the result would be in unifying and strengthening the spiritual power of all those who responded. Sensitives have often said that they could feel the radiations like a soft light constantly emanating from that cornerstone, and we have observed that people loiter about that corner of the building in preference to any other part of the premises. All of which shows that there is a continuous flow of thought substance between the writers and their blessed words. This is of more value than many dollars, and we are sure it has been a perpetual prosperity treatment for the Unity work as a whole, and at the same time it has helped all who had their blessed words placed in that pool of increasing substance.

Unity stands for some of the most enduring principles that have ever been presented to the human family, and the time is not far distant when there will be a very extensive recognition of this fact. Some of the deepest thinkers in the world are accepting this doctrine and it is sure to be standard in science and religion ultimately. In the meantime, we want every blessed friend of the work to send a word of spiritual power to be filed in the archives of the New Unity Building.

It is not absolutely necessary to accompany your blessing with money. It is true this has been done in following

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out suggestions of those who wanted to help in the temporal needs, but it is not imperative.

Your creative word is more blessed than anything else, and we want every friend of Unity to send us a good-speed in the erection of the New Unity Building.

NEARLY ONE MILLION FIVE HUNDRED THOUSAND TRACTS

1,478,250—to be exact. This number shows you how many tracts we have printed since August, 1915, at a cost of about $10,000. One can hardly believe that so many Unity tracts are being distributed throughout the world. Yet these figures only indicate what the Unity work has been doing in this line the last two years, not taking into consideration that this School has continued this propaganda work for many years, covering a period of over a quarter of a century.

Beside the tracts that we have sent broadcast to hungering souls everywhere, we have distributed many thousands of booklets and magazines. Our Silent Seventy Department alone, with its 3,500 members, requires a quarter of a million tracts and 56,800 magazines each year.

Those of you who have given your financial support to the Unity School will get an idea from the above figures of how a portion of your contributions have been used, for most of these tracts have been sent out by our Free Literature Department, which is sustained by love-offerings.

The growth of this phase of Unity's activity will depend largely upon the generosity of those who are reaping results from the teachings of Practical Christianity. Do not neglect this department, for its work is very important and is accomplishing great good.

UNITY SIX PER CENT BONDS

If you want to invest your surplus money write to us for particulars. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Missouri.

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HOW TO SEND MONEY

Unity people often ask how they shall send remittances to headquarters.

Postal and express orders, and checks are always safe and we recommend them when convenient.

Silver should not be sent unless securely attached to cardboard.

Bills should be protected with a blessing by the sender. Every letter we send out is blessed, and if all those who write to us would give an audible or silent blessing to their letters before mailing, zones of security would be established between us, and never a letter would go astray or a dollar be lost.

Before putting money in the envelope, hold it in your hands a moment, close your eyes in prayer and say:

"This money is now charged with Divine Goodness, and it shall bring good to those who earn it and use it righteously."

After inclosing the money in the envelope, hold it in your hands and prayerfully say:

"You are folded about with spiritual substance and shall be Divinely protected in all your way."

DO YOU WANT TO TEACH?

You can be prepared to teach Truth classes in six month's study of our Primary Correspondence Course, if you have been a reader of Unity literature for a year.

We take for granted, of course, that you have a sincere desire to help people to a better understanding of Truth, and are willing to give up everything else to this end. Don't go into this as a business or for the mere purpose of making a living. You will be disappointed if you do.

There is a field for you right where you are and we can help to prepare you for the work.

Write to the Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Missouri.

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YOUR ATTENTION, PLEASE

We do not wish to raise the price of our publications, and will not do so if it can be avoided. It will, however, be necessary to have the cooperation of our subscribers in meeting the excessive cost of paper and everything that enters into printing.

Just a word of explanation of this advance will be helpful to our readers. For instance, it used to cost us about seventy-five cents per year to produce and deliver UNITY, while now it is over one dollar, leaving no margin of profit.

In magazine publishing there are but two sources of income—circulation and advertising. As we carry no commercial advertising, our only source of profit to meet the extra expenses of publishing, is in the book sales and freewill offerings.

We are seriously considering discontinuing the offer of three subscriptions for two dollars, and should like suggestions from our readers as to the wisdom of doing so.

The principal object of this work is to get the Truth before the people, and we want to do everything that will facilitate this, and we are striving to do nothing that will curtail the circulation of our literature.

The following are some of the ways in which our subscribers can help us:

1. By renewing your subscription promptly when your magazine comes in a pink wrapper. This saves our sending a second notice.

2. By subscribing for several years in advance. This saves expiration notice and changes on list.

3. By a generous patronage of our Book Department. In selecting gifts for your friends, use Unity books. The Truth which they teach will bring a lasting lesson to every reader, and those who get the light will eternally bless you.

4. When you remember that our work is conducted on the freewill offering plan, and that you are really one of the Publishing Department, you should cooperate in everything that is done for the good of the people. "Give and it shall be given unto you; good measure, heaped up, pressed down and running over."

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. J. F. Garms, 3119 Lloyd St., Milwaukee, Wis.

Miss Lena Burns, Route 2, Albion, Mich.

Mrs. M. J. Myers, 223 North Front St., Mankato, Minnesota.

Mrs. Ed. Rhodes, 302 E. 10th St., Coffeyville, Kan.

Mrs. Emma L. Stone, 108 Logan St., Sioux City, Ia.

Mrs. J. W. Tracy, R. 1, Fed. Phone, Avoca, New York.

Mrs. Luna M. Deward, 706 Delmas Ave., San Jose, Cal.

Elizabeth S. Allen, 706 Bellview Ave., La Junta, Colorado.

Mrs. Nellie Burke, 714 S. Central Ave., Hot Springs, Arkansas.

Mrs. May Bergh, Frazee, Minn.

Mrs. Flora A. Cornell, 732 Third St., San Bernardino, Cal.

Agnes Weber, 904 Junction Ave., Toledo, Ohio.

Mrs. E. H. Cansick, The Esplanade, Whitley Bay, Northumberland, England.

Miss Martha Ausbach, Nescopeck, Pa.

Christine Knudren, 1902 Grave Ave., Richmond, Va.

Mrs. Charles M. Minnick, 905 Pacific Ave., Tacoma, Washington.

Will the "writer" of the note from Buffalo to Mrs. C. Wheaton Walter, of Brookhaven, L. I., write me again? I feel that perhaps I can do something material for you as well as spiritual. *Let me be your friend.* Of course this will be confidential.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in October UNITY:

CLASS THOUGHT

October 20 to November 20, 1917

Held daily at 9 p. m.

I thank Thee, Father, that out of the Fullness of thy Love I am made Whole and Well.

PROSPERITY THOUGHT

October 20 to November 20, 1917

Held daily at 12 m.

The Rich Harvest of Heaven is now gathered in the Earth, and there is Plenty Everywhere.

ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of October to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

The parent or guardian should watch closely the mental development of the child who is in his care. Thought habits formed by a child determine the character of the man or woman that that child will become. The young mind is receptive and plastic. While in this formative state the child lays the foundation of his character and destiny.

Place into the hands of the child stories, pictures, poems and letters that contain helpful thoughts and ideas. Such valuable companions help to make boys and girls wiser, healthier and happier. *Wee Wisdom* Magazine is the ideal friend to little folks. It brings them bright, interesting and constructive things. It teaches children how to think along the right lines, and does it in a way that is interesting to wide-awake boys and girls. *Wee Wisdom* is published monthly. Price, 50 cents a year.

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DIGEST OF ADVANCE THOUGHT

Keep in touch with the current metaphysical teaching of the day. Find out what the advance schools of spiritual thought are giving to the world. All this you will find in *Weekly Unity*, the leading periodical devoted to Practical Christianity.

Trial subscription offer—three months for ten cents.

You will find in each issue of *Weekly Unity* articles on subjects that are vital to your welfare—Practical talks in the "Ten O'Clock Silence"—Valuable thoughts in the "Good Words Club"—"Suggestions for Daily Meditation" —Helpful reminders in "Things to be Remembered"—The Vegetarian Department with ideas that will prove beneficial to your health and finances—Eight pages of uplifting reading.

Weekly Unity for three months—twelve issues—for ten cents. (Regular subscription price, $1.00 a year.)

Send your name and address with 10 cents in stamps or silver.

* * * * * *

Owing to the exceedingly low price of trial subscriptions and to our method of handling them it will be impossible to change address on any of these three months' subscriptions. In other words, all the numbers included in a trial subscription will be sent to the address that is given with the order.

BOUND VOLUMES

We can supply bound volumes of *Weekly Unity* from May 15, 1909—the first issue. The volumes contain a very fine collection of short articles, beautiful poems, and reports and extracts of noted lectures. The volumes and prices of this exceptional periodical follow:

Volume	Year	Price
Vol. 1	1909-1910	$2.00
Vol. 2	1910-1911	2.00
Vol. 3	1911-1912	2.50
Vol. 4	1912-1913	2.50
Vol. 5	1913-1914	2.50
Vol. 6	1914-1915	2.50
Vol. 7	1915-1916	2.50
Vol. 8	1916-1917	2.50

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TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by 7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

THE OXFORD INDIA PAPER EDITION

The Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Unity Center, 5453 Manila Ave.; Unity Center, 1531 17th Ave.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Library, 126 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
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TABLE OF CONTENTS

LESSON ONE

The True Character of Being..... 5
Affirmations for Realization of Divine Mind..... 15

LESSON TWO

Being's Perfect Idea; Statements for Realization of Son of God.. 17

LESSON THREE

Manifestation; I Am Realizations..... 28

LESSON FOUR

The Formative Power of Thought..... 38

LESSON FIVE

How to Control Thought; Cleansing and Purifying Statements.... 47

LESSON SIX

The Word; The Power of Words..... 57

LESSON SEVEN

Spirituality, or Prayer and Praise..... 69
Establishing the Perfect Substance..... 78

LESSON EIGHT

Faith; Affirmations for Developing Faith..... 80

LESSON NINE

Imagination; Perfection in Form Established..... 90

LESSON TEN

Will and Understanding; Establishing Will and Understanding...101

LESSON ELEVEN

Judgment and Justice; Statements for Judgment and Justice.....112

LESSON TWELVE

Love; Establishing Divine Love.....123

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DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 47 KANSAS CITY, MO., OCTOBER, 1917 No. 4

TEMPLE TALK EXTRACTS

CHARLES FILLMORE

TRUTH is tested by every ruling principle in the consciousness, and each passes judgment upon it according to his understanding. Pilate represents the ruling principle of the sense plane, the will, to whom the religious rulers bring this iconoclast and demand that he be crucified. Pilate examines him and says, "I find no fault in him."

This shows that sense consciousness has sounder judgment than biased spirituality. Observation and experience proves this true in matters pertaining to advanced religious concepts. The church never takes a forward step from within. Every progressive movement is imposed upon it from without. The most violent opposition to liberal views of God's charity and love have come from those inside the church. The most fanatical people are those moved by some dominant religious idea. The most cruel and unjust people are those who think that God has revealed his law to them alone. They become so possessed with the idea that religion as they understand it needs defense and protection that they forget justice, override that human sympathy that makes the whole world akin, and actually make themselves fiends for God's sake. Truth is safer in the hands of non-believers, the so-called godless, than in the hands of those who think that they and they alone have the keys to the kingdom of heaven. When a free and independent soul like Jesus comes forth with his proclamation of the indwelling God, they cry, "Away with him! Crucify him!"

So we find in our own minds that our religious opinions

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are not safe guides to absolute Truth. We have to be careful when a new statement of Truth is presented that we do not condemn it because it does not harmonize with our former teaching. If our religion has been largely emotional, with a lack of real understanding, we are apt to let its bias be the standard of every new idea that comes to us. A purer and higher statement of Truth may come into our midst, and we may witness its beauty and good works, yet be so hypnotized by the idea that our church is the only church, or our science the only science, that we override the cooler judgment of the will, and allow ourselves to turn this innocent Truth over to the mob of fanatical thoughts to be crucified.

Christ was not crucified and Jesus did not die. What was it that died upon the cross?

The sense of personality.

After the mind has been purified of all carnality, after the world, the flesh and the devil have been overcome, there yet remains a residuum, which may be termed the sense of self separate and apart from God. This also must be dissolved, and here is where the most trying experience of the initiate occurs.

Paul says, "Christ died for our sins according to the Scriptures," but this is a general rather than a specific statement. Christ, the Spirit of Truth speaking through Jesus, said, "Whosoever liveth and believeth in me shall never die." If Paul used the word Christ as referring to this eternal, unchangeable one, he was manifestly in error. What he meant was that the sinner in Jesus died, and through the death of that personality a like dissolution was made possible to us all. Although the personality of Jesus was erased for our benefit, we have a like road to travel in overcoming evil tendencies. Before Jesus' demonstrations over the hypnotism of sense consciousness it was impossible for anyone to get out of the hypnotic personality of the race thought and realize in its purity the Divine Mind. The door is now open through Jesus Christ and through no other, because no

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other mentality has dissolved the self and become one with the Universal.

The idea that man can and ought to overcome death is now taking a firm hold on the minds of advanced metaphysicians, and many are striving to make the demonstration. But all who do not take advantage of the methods of Jesus in handling erroneous states of consciousness will be disappointed.

The New Testament is a veiled textbook for the initiate seeking degrees in the inner life. Rules are given for working out every mental state that may be found in the mind. It is like a textbook on mathematics, with all the rules for working every problem that may come up in human life, acted out in living figures. Instead of giving the value of the figures, it recites the relation of the ideas for which they stand. It is quite complex because it masses the action of ideas on three planes of consciousness—the spiritual, the mental and the physical. To the ordinary physiologist it has no message, because it represents the body as an aggregation of ideas. The eye, for instance, is the result of a desire to see, and is formed and sustained by that desire in the mind. Then to understand the eye, and perfect it as an instrument of sight, the true oculist must study all the ideas that enter into its formation. Thus studied the eye no longer seems a mere material organ. So with every organ of the body, they must be resolved into their original ideas before they can be understood, regenerated and spiritualized in the Jesus Christ way.

Jesus worked out step by step in his three years' ministry all the sins, shortcomings and limitations that enter into the mind and body of man, and the New Testament is the record of that work. After cleansing the body temple in detail there remained still a body concept separate and apart from the other bodies and also from the One Substance. This final surrender is typified in the giving up of the ghost on the cross of this material concept of body.

We should remember that in this process there is not what we ordinarily call death, because Jesus did not give

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up entire possession of the body; if he had he could not have resurrected it. What he gave up was the idea that it was his personal property, separate and distinct from other bodies. We will all eventually come to that place in understanding where we will see that there is but one Substance universal and that our bodies are actually interchangeable; that the very cells are in a state of flux and mix with the cells of other people's bodies. Then will come this final letting go of the mind of a personal body. This is high demonstration and must be preceded by thorough mental purification and body cleansing.

Jesus gave several illustrations of the kind of ground these seed thoughts are planted in and the conditions they are liable to meet. The crop is dependent upon the sowing. Good, careful sowing in rich ground will always bring a bounteous harvest. Jesus was doubtless sowing seed all during his thirty years' obscurity. He cultivated that seed in his three years' ministry, and harvested it in one week.

Regarded from the temporal standpoint his harvest seemed agony, crucifixion, death. But when the spiritual understanding is opened these are changed to giving up mortality, crossing out bodily sensation, and coming into a consciousness of indwelling life.

So those who have sown the good seed seem to have at certain times harvests in which the body goes through what the sense man calls agonies. However, the sower will tell you that there is not that sense of suffering which seems, and which was experienced under the old belief in physical reality. To the one spiritually quickened these crucifixions are part of phenomena which seem removed in a measure from the control of self, and there is no real suffering such as was experienced under the mortal law. Again and again those who have seemed in bondage to some bodily discord have said, "This is not at all real to me. I know that my body is in bondage, and when I think of it as material I suffer, but when I affirm my spiritual supremacy it withdraws and I am serene."

Jesus was undoubtedly in this inner consciousness and

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did not suffer as pictured in the agony descriptions of those who see the sense side only. A commentator says it was a kindly custom of the Jewish ladies to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic to stupefy and dull the sense of pain. Jesus tasted it, recognized that it contained the drug, and resolutely put it away. He wanted all his faculties alert.

So we find in our harvest times, when the mind and body are going through changes that precede a new state of consciousness, we should be careful to resort to no aid or help that will in any way dull the activity of the regenerative work. One affirmation of unity with the Father will be more potent than barrels of anæsthetics. In such an hour let your oft repeated statement be with Jesus, "Father, into thy hands I commend my spirit."

Man appears to have a material body. By "material" we mean that apparently solid substance which we see in the forms of the visible world. The fact is that there is no such solid substance. Science has demonstrated that all matter is in a radiant condition and that its so-called atoms do not touch. One observer says, "The atoms of the very flesh itself revolve around one another like cannon balls, not one of them touching the other." Edison says that the atoms of matter have force and intelligence. Lord Kelvin says that an atom of matter is a vortex in a universal ether having none of the properties of matter. In other words, matter is the point of view from which we behold a universal substance having neither weight, size, shape or visibility, but which may take on the appearance of these, and numerous other limitations, according to the ideas encompassed by the beholding mind. The idea of *hearing*, for instance, has fixed its disappearing vibrations at 40,000 in a second, where it reports the sound so high and shrill that the ear cannot hear it, and it is lost to further comprehension as sound; but the idea of *sight* has formed an organ that takes up the vibrations when they are four hundred millions of millions to the second, and it first reports red color. As these vi-

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brations gradually increase their rate, sight reports yellow, green, blue and violet, where it again loses them. Man has no sense organ to report the vibrations between forty thousand and four hundred millions of millions, yet we know that they are in action all about us just the same.

These are the reports of *physical* science as to the materiality of the visible world. Summed up, they all testify to a world of force and intelligence as the basis of all visibility. We metaphysicians accept their conclusions as corroborative testimony that all is mind, there is no matter. The idea of matter is a wrong conclusion on the part of the beholding consciousness as to its own relation to and power in a Universal Mind. The "natural" body is a limited concept of Substance.

Jesus cast out of his mind all these false conclusions—these "sins" which cause us to miss the mark of our high calling as Sons of God. He, step by step, idea by idea, cleansed and purified his consciousness until it reflected the Substance of Divine Mind. This made him master of all ideas that formed his body and he could understandingly say, "Destroy this temple and in three days I will raise it up." To prove this he willingly submitted to what seemed to be death on the cross. But did he really die as the average mortal dies? If he did, his body would have remained in the tomb and the resurrection would have been a failure.

When we understand the true relation of form to idea we answer these questions scientifically. We know that Jesus, instead of losing hold of the indwelling life and intelligence at the change called death, retained all his faculties—"Of those whom thou hast given me I lost not one." Then in the quiet of the tomb he brought into right relation the ideas of life and intelligence which project body, and it was a simple matter to walk forth an overcomer of death. The hard work was all done in laying hold in his years of mental discipline of the life and intelligence that made that body.

My experience in conserving, purifying and building

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up the life that is incorporated in my body form, convinces me that the overcoming of physical death is merely a question of cooperation with the forces that enter into that intelligent machine which we call the human organism. From my experience I can also see by analogy how Jesus retained a mental hold upon the inner forces of his organism and again brought it to visible action without resorting in any way to the so-called miraculous. It is a process of *I Am* dominion extending to every center of life and volition in the form. Every ganglion is a brain, and the *I Am* must be established through silent attention or concentration in these various brains in the body until it can think, for instance, through the stomach as readily as through the head. When this process of reclaiming the body is complete, it walks forth from the tomb of matter, and death is overcome in victory.

But there is a great cleansing work necessary before the mind can come forth from the tomb clothed in the Divine Natural body. The demons of sense must be cast out in both the objective and subjective zones of consciousness.

Mary Magdalene represents the psychic realm of consciousness. This realm is demonized, and from it in himself Jesus put forth seven devils (Luke 8:2). It is here that the emotions have their centers of action. It is the seat of desire. Its lower stratum is sensation, the serpent that tempted Eve to eat of the reserve life substance of the generative nature, which is in the very center of the body—the fruit of the tree of life in the midst of the garden. When the psyche tastes this animal sensation, it becomes so infatuated with its new-found source of pleasure that it communicates it to the *intellect*, and Adam also eats. Then trouble for man begins. Instead of an ascending, refining process in the consciousness, we have a descending, coarsening process. This proceeds to a point where the higher faculties separate from the lower, and "man is a god in ruins." This sin leads to sickness and death. The fires of lust and remorse burn in mind and body—hell is made.

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But this "god in ruins" may be rebuilt. God sends his Christ into the soul sick of its fleeting lusts, and the process of again connecting Adam and Eve with the Father is completed in Jesus. Jesus is Adam resurrected in understanding; Mary Magdalene is Eve purified in desire.

The "two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had laid," are Affirmation and Denial. It is through the use of these messengers of the *I Am* that the body is taken out and away from the tomb of matter and flesh. But the psyche is not wise. It seeks its Lord, its real spouse, in the physical. Instead of looking up to heaven, it stoops down weeping and looks into the tomb of physicality. But "He is risen; he is not here."

"Jesus saith to her, Touch me not; for I am not yet ascended unto the Father." This means that the consciousness must be one with the Father before it can safely deal with the subtleties of the psychic realm. The meaning of the Greek translated "touch me not" is, *do not cling to me.* The psychic is of a clinging nature. It fastens its hopes and fears, sympathies and desires upon the *I Am*, and he is bound by them unless he is constantly on guard against her siren song.

It is written in the legends of the mystics that at the door of heaven, and just as the initiate is about to pass in, he meets a beautiful woman, the most fascinating he has ever seen. She weeps, she sings, she expatiates upon the beauties of the world in which she lives, and he, turning to her, becomes bewildered and loses sight of the ray of the open door.

When, in your resurrection moments, you behold the illusions of the psychic realm and say unto them, "Touch me not," you are safe and will go higher. If you allow them to cling to you, they will hold you in the transitory pleasures of the psychic realm, and your ascension into the New Jerusalem will be delayed again and again.

"You can find your niche in the world when your heart is warm, and your face light with good cheer."

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THE NECESSITY OF EXPRESSING GOD

EDNA L. CARTER



AM the living expression of the Christ of God" is such a vital word that it will give a speedy quickening when held in consciousness.

Christ is the Idea of Perfect Man ever existing in Divine Mind. It is ours to bring forth, to express, to manifest this Christ of God. The first step in this expression is to discern the Christ as the Real of every man's being, therefore of our own, and to identify ourselves with him. Then the word of acknowledgement should be spoken.

In the first step we perceive Christ, the Son, our Real Self, to be the express image of the Father—Absolute Life, Love, Intelligence, Substance, Power, Strength; in the second step we "acknowledge the Son" in us as our righteousness and life; in the third step we express him, and all that he is begins to be manifest in us and in our world.

We are here, not as automatons, but as living, breathing, expressing beings. To live is to express. A larger life and a larger expression is open to all who will identify themselves with the Christ of God. All expression depends upon the ideas held in mind. Those who have limited ideas of power are weak and negative in expression, while those who grasp the Christ idea, "*All* power is given unto me," are strong and powerful.

Life cannot be understood without taking into account the trinity, Mind, Idea, Expression. We must recognize the One Mind, identify ourselves with its Ideas and give them expression. In this way man is redeemed. While the manifestation is not perfect we know that the ideas we are holding are not perfect, and when we do really make ourselves consciously one with Divine Ideas a perfect body will be the manifestation. There is but One Body, even as there is but One Mind, and both mind and body are now and forever perfect. The point is to recognize this and to so identify

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ourselves with this Perfection that we shall manifest it; then, instead of the appearance of a material, corruptible body, liable to sickness, disease and death, there will be manifest the perfect Christ Body, fruit of the Christ Mind, in all its purity, incorruptibility and immortality. This is the result of being "risen with Christ." One who is raised up, lifted up above mortal thoughts and beliefs, and thinks in the mind "which was in Christ Jesus" must necessarily manifest the Christ perfection and glory. Holding to the thought of the perfection of the body pours into it a flood of Christ light and power, but this is not all of the great redemptive law; there must be a cleansing by denial and a strengthening by affirmation.

The will is the center of this demonstration. Free will is man's by Divine right and as it was by the misuse of his will he placed himself outside the consciousness of Divine Mind, so by the right use of his will must he return to spiritual consciousness. If it were not true that man's salvation depends upon his choice and will, there would be no need of spiritual teachers. But he must be shown how to so use his will that he may make conscious union with God, and the Spirit of Truth is here helping men to take this step and to abide in it until fully established. The Spirit of Truth works through men, not only for their individual help, but that they in turn may help others; so we are all here working out the problem of manifesting our Divine nature and expressing our best understanding for the encouragement and uplift and strength of others who are consciously seeking to know and express God.

All people are expressing their idea of God, even though it be ignorantly and blindly. Amongst the so-called heathen is a form of worship considered unmentionable, yet back of it is the recognition of Life and the desire to worship it. In money-loving people of our time, the worship of the dollar is a recognition of Substance, but a lack of understanding concerning it. All that men give their thought and service to is their god, and is their innate acknowledgement of the One. Some make gods of physical vigor and

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strength, and delight themselves in this expression. Such are really recognizing the Divine Idea, Strength. Others delight themselves in intellectual attainments and the Divine Intelligence is back of these. Those who make idols of their children and others dear to them are imperfectly expressing the Idea Love. Personal ambition which strives for high places is a desire to express Power.

So we can see that the whole race is already trying to express God. What men need is the spiritual understanding which will enable them to express in the understanding and consciousness of themselves as the Christ of God instead of as personalities, having separate interests. A definite statement, such as is given at the beginning of this article, is a help in setting the thoughts in order, and opens the way out of the limitations of personality into the liberty which comes through expressing in the Universal.

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resuroces. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates, "I am energy; I am strength and power; I am filled and thrilled with Omnipresent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

Do not let the idea enter your mind that you are opposed in your work. There is no opposition to those who are working in the name of Christ Jesus.

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SELF-RELIANCE



F WE cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. *Henceforward I am truth's.* Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. *I must be myself.* I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should.

I must be myself.

I will not hide my tastes or aversions.

I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints.

If you are noble, I will love you; if you are not, I will not hurt you and myself with my hypocritical attentions.

If you are true, but not in the same truth with me, cleave to your companions; I will seek my own.

I do this not selfishly, but humbly and truly.

It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth.

Does this sound harsh today?

You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last.

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But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfill your round of duties by clearing yourself in the direct, or, in the reflex way. Consider whether you have satisfied your relations to father, mother, cousin, neighbor, town, cat and dog; whether any of these can upbraid you.

But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If anyone imagines that this law is lax let him keep its commandments one day.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.

If any man consider the present aspects of what is called by distinction society, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and no perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do learn and beg day and night continually. Our housekeeping

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is mendicant, our arts, our occupation, our marriages, our religion we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate, where strength is born, we shun.

If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is ruined. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterward in the cities or suburbs of Boston or New York, it seems to his friends and himself that he is right in being disheartened and in complaining the rest of his life.

A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who teams it, farms it, peddles, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not "studying a profession," for he does not postpone his life, but lives so already. He has not one chance, but a hundred chances.

Let a stoic arise who shall reveal the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window—we pity him no more but thank and revere him—and that teacher shall restore the life of man to splendor, and make his name dear to all History.

It is easy to see that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

In what prayers do men allow themselves! That which they call a holy office, is not so much as brave and manly. Prayer looks ahead and asks for some foreign ad-

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dition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous.

Prayer that craves a particular commodity—anything less than all good, is vicious.

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good.

But prayer as a means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness.

As soon as the man is at one with God, he will not beg.

He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends.

Caratach, in Fletcher's Bonduca, when admonished to inquire the mind of the god Audate, replies,

"His hidden meaning lies in our endeavors,
Our valors are our best gods."

Another sort of false prayers are our regrets.

Discontent is the want of self-reliance; it is infirmity of will.

Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired.

Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.

The secret of fortune is joy in our hands.

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and

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celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him.

"To the perservering mortal," said Zoroaster, "the blessed Immortals are swift."

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.

They say with those foolish Israelites, "Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey."

Everywhere I am bereaved of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God.

Every new mind is a new classification.

If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Spurzheim, it imposes its classification on other men, and lo! a new system. In proportion always to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the great elemental thought of Duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgianism. The pupil takes the same delight in subordinating everything to the new terminology that a girl does who has just learned botany, in seeing a new earth and new seasons thereby.—*Emerson.*

WELSH PRAYER

Grant, O God, thy protection.
And in protection, strength,
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of righteousness;
And in knowledge of righteousness, the love of it;
And in that love, the love of everything;
And in the love of everything, the love of God.
God and all goodness!—*News Letter.*

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THE MERCY SEAT

IMELDA OCTAVIA SHANKLIN

HOW CAN the soul find God? The question is at the core of human ambitions; it is the agitation that produces mental hunger; it is the cause of our research in those fruitful, abstract kingdoms of life where ideas receive the clothing of the concrete. The answer to the question is not found while the soul centers its investigations in theologies or sciences. The beaten path leads to the public altar. But God will not be put on exhibition. Our creeds veil him. Our liturgies are the trick of the wild bird to decoy us away from the nest. The very nearness of heaven leads us to overlook the place where God dwells. The wanderlust of unbelief goads us into the land of graven images and cast-iron gods, unresponsive, inert.

God has appointed a place of meeting between himself and man. In the Jewish system of religion the rendezvous has been symbolized in the Mercy Seat.

The soul needs God at every turn in the way of life. When an interest becomes separated from him it undergoes death. There is complete, irretrievable loss of each moment in which he is not the absorbing reality. All that is held apart from him is sin, and for sin every soul shall make fitting amends.

Atonement for mistakes is the earliest conscious need of the one who believes that life is a mode of God. Knowing that man and God are one, we would make our lives wholly like his life, a flawless reproduction of the Divine Symmetry. To be in union with our Source is the necessity of everyone who believes that life is a chain of causes and effects. We feel this necessity, not chiefly because we fear the punitive reactions of sin, but rather that we love righteousness for its own transcendent beauty.

Until the time comes in which understanding is exo-

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terically perfect, man makes mistakes. Where and how to meet God for the adjustment of error naturally occupies much of the religious study of all times. It is the heart of the religion which holds God to be the Father of life.

The Mercy Seat of the Hebrews was a visible thing, made by the hand of man under the specifications of Jehovah. It testified the willingness of God to assume any character and any office which the needs of man might require. The Hebrews were the most spiritual of ancient peoples. Measured by the criterion of present day ideals, they were stubborn materialists. God never asks more of us than we can give. He let the Jews have the Mercy Seat and other visible signs of his presence because the five-sensed limit of the Jewish faith must have some tangible evidence of Jehovah's immanence.

God always gives us the help we must have to meet present conditions. He always shows us where to set the foot to make secure the next step.

The materials and the structure of the Mercy Seat clearly suggest its emblematical nature. The ceremonies to be observed in connection with it, instruct us that its proper celebration is an inner rite, performed and witnessed by none save the spiritual man. The communion which God there promises can have no other meaning than that he will speak to those who, having found the Mercy Seat, keep appointment with him.

Everyone has access to the Mercy Seat within, a place holier than the one by which God so painstakingly taught the Jews his presence and providence.

Here are two things that every soul must learn before it can hope to be aught but a puppet amid the realities of God's universe: Appearances are shadowography. Causes lie beneath the surface.

To learn these things we must drill our thoughts to accept them. We must teach our faculties with more than the patience with which the instructors of children born imbecile ceaselessly tell and illustrate to their deficient charges. We must train more continually than the gardener

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trains the tree to become a vine. We must make all seasons work seasons. In waking moments we must charge the mind to open no breach in the hours of sleep. All things are possible to the believer, but all things are wrought only by the one who never forgets the nature of cause. When the drilling has been carried to a point at which we instinctively know that events are the outward aspects of mental action, we have reached the Mercy Seat. We find it to be the illumination of *I Am*, the unbroken relation between *I Am* and God.

The Mercy Seat is where we meet God in our lives, where we test all things by the chemistry of his righteousness. It is where we knowingly enter into him through the certainty of our identity with him. It is where the illusory walls of limitation are dissolved, and we see with the unbounded scope of spirit.

At the Mercy Seat the human aspect of life is converted into divine motives, divine methods, divine results. It is a sure test that we have found the place of communion when self ceases and the universal state fills the soul. Here we bring all difficulties and find relief. Here is where healing of mind and body is accomplished.

It is the place where the ignoble of impulse is changed into the holy desire, where the debasing of thought is turned into the generous aim. It is the place where failure cannot enter, where sorrow melts into joy, where doubt is transmuted into confidence.

Whatever of negation has been gathered in the past, no circumscribing can long oppress the soul that is in the practice of frequent sanctuary at the Mercy Seat. Memories of violence, faithlessness, suffering, however deeply rooted in the substrata of mind, are wiped away and the Purpose Eternal shines in us and from us. When God communes with man there is freedom indeed for man. When God instructs it is to declare the truth of perfectness upon which creation is based.

The Mercy Seat is truly named. At our first resort thither we are made to know that unchanging love hovers

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between the wings of the cherubim, that sin is more than forgiven. Here we are immersed in God, saturated with God, changed from the earthy to the heavenly. The mind is sifted and things foreign to God are forever shut out. The universe is resolved into Spirit. There is no me and mine, no you and yours. There is God.

After we have had such an experience as this we go forth cleansed, light of heart. We meet the demands of the hour with a clearer purpose in our minds, a higher resolve in our souls, a happier courage, born of our intimacy with God. These effects always follow our momentary union with the Father. A watchful supervision of our mental occupations will at some time bring us to realize that we never need leave the Mercy Seat. Then, dwelling between the wings of the cherubim, we have incessant freedom and joy.

Conspicuous in the teachings of Jesus is the value he places on the secret communion of man with God. The Father is in secret, and those who apply to him in secret are rewarded. According to the method prescribed by him of Galilee, we are to withdraw in thought and in person from the public ways, to avoid appeals to the congregation of people; we are to seek the hidden courts of life where God is; we are to pray the prayer of acknowledgment and thanksgiving. This manner of communing with the Father is the Mercy Seat brought into practical association for every soul.

All holy prayer is the centering of desires at that inner shrine where man is conscious of only his Creator. We may see God in the visible world; we may worship him in nature; we may cleverly theorize on the Divine Fatherhood, but we do not know the Creator until we have experienced his creative work in our own hearts. The place where thought is born is the only place where we can have any hope of joining our lives to Him in that union which is indefeasible power and unending peace.

Part of the discipline which enables us to reach the Mercy Seat is the cultivation of hearing.

There is no communion without hearing. There is no way of receiving God's commands unless we know how to

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listen in spirit. The Mercy Seat is the place of instruction where God directs our spiritual forces what to do and how to act for the further good of the soul. When a life has learned how to listen to God it has passed beyond the danger of false teachings. Listening must be accompanied by profound consecration. In the depths of human mind there are suggestions and desires that work constantly to arise to the surface as conscious thought. They have a way of injecting themselves into the states of spiritual abstractions; they will deceive and mislead those who cannot detect their spurious character.

The Old Testament is liberally sprinkled with narratives relating that God commanded certain men to slay human lives, to destroy communities and to despoil lands. The events recorded, while supremely metaphysical, have also their physical side. With the understanding given us by the mind of Christ Jesus, we know that God never ordered one man to kill another man; we know that he never gave one man's soul jurisdiction over another man's soul. Knowing God as love, we certainly know that he never so much as gave permission for one person to kill another. Having walked with God as wisdom no trickery of human mind can convince us that he has constituted us the overseers of another. In their physical applications, commands like these always come out of the vanity or the jealousy of the subconscious garnerings in life.

Whenever the voice in the silence speaks of imperfections we may be sure that we are listening to human mind, and not to God. The practice of listening closely and testing all messages by the divine ideal discourages pretenders and finally banishes them. There are teachers, but no rulers. There are prophets, but there is not one priest outside of God.

The human race has regulated its affairs so much from tradition that the commonplace is generally accepted as the limit of life's range. The treadmill becomes the boundary of activity, and involuntary fear hushes the shout of aspiration when the upward spring tugs at the mind.

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The vast areas of the unexplored lap the ordinary mental confines. Our wisest ones know but little of what we shall all know some day. Wonders, glories, energies, that now and then work near enough to consciousness to hint of themselves, sleep for the greater part. But through all the ages the hand of God holds wide the door of divinity, and his voice urges: Enter; here is yourself.

In every study which we take up we find characteristic fundamentals which we are to work into the fiber of our thoughts before we can make satisfactory progress in the subject. Until the fundamentals become a part of our mental substance we are sure to commit mistakes in our application of the theme.

When we were in the elementary study of numbers, we learned that one multiplied by itself equals one. We drilled on that fact until we could not be tripped on its unvarying certainty.

In the study of life, one of the earliest items to be learned is that everything which we meet is in ourselves. The subjective thing is in our souls; the objective thing exists in us subjectively, as an idea. We never learn this lesson too well. Grievous are the trippings which forgetfulness induces.

The pupil in primary numbers has the advantage of passive ignorance. The work of learning that one multiplied by itself produces itself is merely an infilling process. The student of life meets the resistance of active ignorance. He has much misinformation to discard before he can be assured of his fundamental. He often forgets through the temporary return of former beliefs. Moreover, the whole human race now says, and ever has said, that one multiplied by itself produces itself, while it has and does disagree on the place and origin of the many forms which life assumes. So this work is not wholly a constructive work; it is largely reconstructive. We have to remember what is not, while we must never forget what is. In the spiritual use of numbers since the time of Adam, humanity has believed that one multiplied by itself produces a multitude, variety, antagonisms.

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The Primary One is God. God repeats himself in creation. The Primary One multiplied by Itself produces Itself—Creation. Man is a replica of creation, and is altogether like God. Knowledge of life is knowledge of the Primary One repeating itself in man.

All knowing is in man, existing within as the mind of God. If a matter seems abstruse and we say that we do not understand it, we in reality assert that the thing is so deeply buried within that we do not now perceive it in distinct outline. The human mind has spread many layers of ignorance over it. The Mercy Seat is obscured by the vapors of materiality.

The sorrows of life are subordinate to the soul that never forgets that the circumstance must be admitted before it can have an effect. We can bring all things to the place of communion and turn them over for absorption in God, where they are resolved into understanding and its incessant joy. The ills with which ignorance has invested life are not arbitrary and inescapable states. When we experience them it is because in some way we have been drawn aside from the Mercy Seat and the immunities which it holds for us.

The idea is the Mercy Seat. The idea is the mind of God in us revealing its purpose in us. No evil can pursue the soul into that sanctuary. Contact with the mind of God absolves us from the errors of ignorance.

In human life the Mercy Seat is situated in the body cells. The faculties are words of communion between God and man; in them we have more or less familiarized ourselves with his glory. The image within the eye, the sound within the ear present easily comprehended illustrations of the Mercy Seat as it has been erected in the heavenly tabernacle of God's intimate abode with us. All things whatsoever inhabit us. Finite evil is a constituent part of the human life that receives evil. Infinite good is the body of life in all men, the life of all life everywhere. It is the daily circumstance of those who will have nothing else.

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A KEY TO MAJOR DEMONSTRATIONS

A. W. ROLKER

ONE OF the things that first impressed me after I took up Unity was that I could demonstrate readily in the smaller and more insignificant things I did not much care about, but that I was slower in controlling things that meant a great deal to me.

The answer to this seeming enigma, which means so much to us who have desires we wish to see fulfilled, and who would rather see a score of minor wishes unrealized than to continue to do without the one thing we most want, is not hard to find. As invariably in all cases where we fail, the fault is not God's but our own, for the very intensity of our desire tricks us into violating the fundamental principles of the Law.

The reason why some of us demonstrate in little things, but fail in important ones, lies wide open when we analyze the difference in our states of mind toward those things which we simply wish for or mildly desire, and those which we crave intensely. In order to illustrate, consider the difference in your attitude when demonstrating a good position for someone else, and when trying to demonstrate this identical advantage for yourself.

A mere acquaintance of yours is in what the world calls "hard luck." He is out of a position and in need and you wish to help him. You pray to the Father, thanking him that he has heard your request, and that the man now has found a comfortable berth, and after this brief act of faith the chances are you forget all about the incident until someone tells you how "So-and-so, by 'merest accident,' stumbled across a better job than he ever dared hope to find." Notice at this point that there is no higher expression of faith that you could have made than to give thanks for already having received, and so confidently believe in fulfillment that you "forget all about the incident." There is

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nothing conceivable that would express more absolute trust (faith). Notice, further, that once you set the machinery in motion according to the law, you did nothing by adverse doubting that would throw sand into the cylinders, or otherwise impede progress.

Bearing in mind your attitude in this successful case which happened not to mean so much to you personally, consider now your attitude in the identical case when you are trying to demonstrate a good position for yourself. As before, of course, you "ask believing that you have received"—at least, you think you do. But do you? Not unless you have gained control over your thoughts. If you are a beginner, you who have "asked believing that you have received," promptly undo your work. You wonder a score of times a day if what you have been taught can really be true. You feel happy and buoyant to think how fine it would be if it should be true. Or you feel how terrible it would be if after pinning your hopes to this pinnacle you would have to go back to believing that you are a helpless creature of circumstances, a worm in the dust that cannot even see the crushing heel as it lowers itself ready to annihilate.

If you are a little further advanced, you who have prayed, "believing that you have received," begin to speculate as to how God is going to straighten out matters for you—and the absurdity of the contradiction that God does not need to straighten out that which you already have received does not strike you. And even as you emerge out of these rudimentary stages into higher ones you continue, always indirectly, to violate the requirements of implicit trust and confidence. You imagine that if you can receive by thanking the Father just once, you can hasten and assure matters by thanking him over and over again, day by day, or a dozen times a day. I have nothing to say against it if your thanks are prompted by the spontaneous and unselfish outpourings of pure gratitude which arise from the inner conviction that you are indeed already in possession of that for which you have prayed. If your successive thanks, how-

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ever, are based upon the fear that the Father may have ignored your previous thanks, and that you may importune him to listen to you by repetition, you have not in any sense believed that you "have received." On the contrary, without realizing it, you are believing that you have *not* received—and all the time you are wondering why you do not demonstrate.

"Believing that we have received," means more than to believe this for the brief time that we pray. It means that after we cease praying we continue to believe that we have received. At least, it means that we do not indirectly, without realizing it, undo the results of our expressed belief.

Not the bare, empty words, but the feeling behind the words is what counts. Not all of us have arrived at that point of implicit faith where we are impelled by sheer gratitude to thank from the bottom of our hearts when we "pray believing that we have received." But this is no cause for discouragement. There is one thing we all can do from the very beginning and that is to compel ourselves to "forget all about the incident"—in other words, to refuse to entertain doubts. If a thought comes, "I wonder if this is really going to work out," or, "I wonder just how the Father is going to straighten out this trouble," or, "I think I might thank the Father once more," or, "I could thank the Father much more intensely today than I did yesterday," be intelligent enough to realize that each and all of these suggestions are at absolute variance with the necessary assumption, "It is now done; I have my desire." Treat each of these suggestions as if they came from the carnal mind, where they in reality originate. These are some of the more subtle adverse suggestions sent to defeat you, and treat them as such. Defeat them by using each suggestion as the basis for an act of faith. Each time say, "It is all done and settled; there is nothing left to discuss." Or, if it requires something more forcible, say, "You're nothing but a silly dream. Wake up to Truth. I have my desires now."

More and more, then, with amazing strides, will you learn to forget about the incident just as you did in the

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case where you were only slightly interested. As the carnal mind is rebuffed doubts will cease, and as doubt flees faith will pour in to take its place. Then as you "ask believing that you have received," you will in truth believe and will no longer stumble over your own anxiety.

BETTER EVEN THAN A "POT OF GOLD"

Not long ago a request was received by the Unity School for a prosperity bank, from a woman who told a remarkable story of how she and her husband became familiar with Unity and how they found health and prosperity.

The couple had been in rather straitened circumstances for a long time. They had a house that they were trying to sell. There seemed to be no way out of their condition, until one night the husband had a dream that was destined to change their whole life.

He dreamed that he was walking along the railroad tracks near their home, and that he stumbled upon a pot of gold lying in the rock ballast between the rails.

When morning came, he told his wife of what he had dreamed. Of course, he didn't believe in dreams, oh, no; none of that silly stuff for him! But his wife kept insisting that he go down along the tracks and see what was there, anyway. It would not hurt him to look.

So he did. He found nothing but an old dirty magazine, and seeking to get even with his wife for sending him on such a foolish errand, he carried the magazine home to make sport of her. But the little magazine was really the "pot of gold" in the dream for them. It was an old copy of UNITY, and in it they found an application for a prosperity bank.

Since that day they have sold their place, have had many good things come to them, and are studying and practicing the teachings of which they first learned in that old copy of UNITY that the husband found on the railroad track.

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MEDITATIONS OF A TRUTH STUDENT

DAVID WALTER



RUTH students find a basis of concentration and interest in working out individually the following formulæ: First: Take every opportunity in silent meditation to consciously agree with the fact that Supreme Mind, by nature of its unchanging character, is formless; that is, formlessness manifesting characteristics known as Omnipresence, Omnipotence, Omniscience.

Logic and reason convince those whose faith rises above the limited powers of the senses, that only in formlessness can there be the basis for providing for a continually expanding manifestation in the formed-up realm from an unlimited (basic) unchangeableness of perfection.

Man's forming-up capacity is solely and distinctly spiritual, and as he utilizes it as a spiritual faculty, it will naturally identify itself with the omnipresent realm of pure Spirit, to such an extent that every thought and deed will crystallize into bodily functions of perfection.

The ideal man, created in the image and likeness of God, is resident in each individual as formlessness, having all the characteristics that can be imagined of God Mind. Man has a conscious mind and a subconscious mind, the latter being the memory realm, where ideas are stored up, and in due season are released and work out in our affairs. As man realizes that consciously he is receiving, every moment of eternity, new and fresh thoughts from the Omnipresent, indwelling Supreme Mind, he will through discipline of his mind finally be enabled to use his thought, as it were, in a detached way, and from the products of his body be able to create new conditions at will.

The original Greek word *logos*, referred to in First John, is the creative word of Spirit, and it is found that everything that is manifest has become so through this Word, and that this Word is the transforming vehicle; that

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one can absolutely transform his body and affairs through unswerving faith in the Word, through Faith in this Law of the Power of the Word. Undeveloped man finds that to do this he has to reverse the average process of reasoning, in that he has to magnify that which he desires as eternally present for him in the formless or seed word, and through this magnification, and the power within him to faithfully proclaim and declare, vision and imagine, carry this ideal into the manifest or formed-up realm.

The Hebrews gave a new name to anyone ill, with a view of starting a new birth in the mind. This law is observed in water. Take a stagnant pond of water and make it flow: the movement itself will result in the purification of the water. It has also been found true of air: that the stirring up of it has a tendency to purification. So also, the average individual, when the mind has become stagnant, can remedy the evil by utilizing the law of the Word in its vital, ever-present capacity to stir up the old conditions, and by movement precipitate the undesirable conditions, and have them carried off through the body and mind by elimination.

Darwin said that "desire is the root of all growth." It has also been stated that prayer is the soul's desire, unuttered or expressed; therefore each individual's growth will be largely accelerated by righteous desires, coupled with an honest fearlessness to do or be that which is right.

Certain tendencies of the race have brought about undesirable conditions, one of which is the habit of criticism. It has been found that wherever one is critical of another, or has the habit of condemnation, that thought is first impressed on the mind of the thinker. Therefore, as a matter of self-protection, it is very wise for any individual to habitually form a habit of forgiving everybody and everything, for in this very act he literally forgives himself.

Man's body is simply the register, outpicturing, or product in crystallization of his ideas. Man's body is absolutely plastic; no two atoms ever touch each other. The reason that scars, birthmarks or other abnormal conditions are portrayed on the body continually, is through memory.

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The most obstinate cases of liver trouble have been cured by ceasing to criticize, by forming a habit of forgiveness, and enlarging the capacity to appreciate and value the omnipresent Law of Divine Justice. When a man has an ideal of justice and judgment, and practices it, he has an appreciation of the surplus of Divine Good, which always brings humanity out of its wars and troubles. Such a man will have an action known as a good liver.

It has been proven that obstinate cases of heart disease have been cured, by the individual cultivating a consciousness of Divine Love. Not foolish, sentimental emotion, but that basic love principle which is the binding element throughout all growth, whether in the formed or unformed realm, and which is the basis of that principle known as magnetic attraction. The heart action of a body equalizes the flow of blood, and when an individual heart is centered on unselfish love for everybody and everything, there is an equalization that balances up activities in the body, causing a perfect flow of blood, and cleaning out all poisoned, clogged conditions.

Those who have had throat troubles have found that an emphasis of the idea of power as unlimited within them awaiting expression, cures the most obstinate cases. The throat being one of the inlets and outlets of the body, has its best expression when the mind's ideas are based on the law of giving and receiving as one action, thus avoiding friction.

At the root of the tongue is a center which vibrates to the thought and word. When the mind is positive in a consciousness of the omnipotent power of being, knowing that power is omnipresent, inspiration is accelerated and the whole body toned up.

The solar plexus, at the pit of the stomach, is closely associated with the heart and stomach. Very often people who have indigestion will think that they have heart trouble, and vice versa. Therefore, stomach troubles are healed when the individual pictures and visions the truth that there is an omnipresent substance which is absolutely indestructible, incorruptible and undefilable.

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A VISION

There appeared a most radiant being, who looked at me with that degree of love that only a divinely good Father bestows upon his child.

I asked, "What would you have of me?"

He replied, "Ask of me what you would know."

I said, "O to know the Truth."

The radiant one smiled and beckoned me to follow him. We soared skyward and from a great distance looked down on Mother Earth, who was writhing in great agony as one in the throes of labor. I saw the people like ants, struggling one with another for a few crumbs of bread. People clothed the Earth in spots, like moss on trees, clinging to it and the material things thereof, and the Earth was laboring to be released from the vermin-like clutch with which they so tenaciously held.

They hurt the Earth with their clinging, and the hurt formed a great Boil which grew and grew until it was bigger than the largest volcano.

I saw a nude figure lying on and nearly surrounding the Earth; his left arm encircling the part of the Boil that had come to a head. In his right hand was a sword with which he lanced the boil, the corruption from it flowing down like lava, covering many people. The stench from it was so great that it caused others to fall, apparently senseless, though not touched by the corruption. The Earth was relieved of her pain, and the nude figure looked on with indifference at the people who were perishing.

As far as eye could see the lava-like corruption lay in a quivering mass with here and there, like an oasis on a desert, a few beings lying asleep.

The naked Being, looking down on the mass unmoved, again drew the sword, cutting off a piece of the Earth which extended out over the water. The piece of Earth capsized and righted itself again, floating like an island.

I looked and saw great icebergs floating down from the North, and the air was cleared of the stench, and on Earth there was a great Peace.—*M. E. L.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

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GO YE ALSO INTO THE VINEYARD

IDA M. MINGLE

"And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle . . . Go ye also into the vineyard."—Matt. 20:6.



ESUS likened the kingdom of heaven unto a vineyard, and saluted the prospective laborers with the query, "Why stand ye here all the day idle?" And when they answered that no man had hired them, he commanded that they also go into the vineyard, even though it be at the eleventh hour.

In like condition we find the world today in its "eleventh hour." Truly the harvest is plenteous, but the laborers are few. Within the heart of every awakened individual the Christ is commanding, "Go ye also into the vineyard."

What are you doing to spread the good news of "Christ in you the hope of glory" to humanity? It is true that every thought of Truth, every word of Truth realized in individual consciousness radiates its substance into the race consciousness, dispelling the darkness. This is a grand, glorious way of preaching the gospel to every living creature. This is one way of letting your light shine. But if you are pursuing this way because it means more to *you*, giving little thought to the needs of humanity, that seed of selfishness is a great tare in your field, and you cannot expect to reap the untarnished fruit of Spirit. There must be growing in every normal, earnest student of Truth a desire for expression, the yearning to give out to others the substance of the Truth realized. And the *others* cover a broader field than members of one's family.

The realization that all growth is from within does not preclude outer activity. The kingdom of heaven or harmony is established when the within and the without are developed simultaneously. We grow through giving, not

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through getting. Expressing to others the good we receive is one way of making channels for the streams of Love:

"Where they may broadly run,
For Love hath overflowing streams
To fill them every one.
For we must share if we would keep
That treasure from above,
Ceasing to give we cease to have
Such is the law of Love."

Students of Truth, who feel they are not growing as they desire, should ascertain if they are keeping the law of "Giving and Receiving" in balance in their thoughts and affairs. Upon the adjustments of this law rests all equilibrium, whether it be in spiritual growth, finances or physical expression.

Love is the magnet underlying the law of "Giving and Receiving," and "Love is the fulfilling of the law." We love the Truth for the Truth's sake; we love the silent communion with the Spirit within; we love our work because it is an outlet through which the Spirit expresses itself; we love all that comes to our hand to be done. When we have established ourselves in the realization of our Divine nature, only such things come to us to be done as are a delight and a joy. Living then becomes one joyous melody of love.

"And to whomsoever much is given, of him shall much be required." Truth students established in the understanding of Divine Law, and its practical application in activities of living, become doubly responsible to the world at large in the spreading of the gospel of Truth. Good judgment in giving out the Truth should be always exercised, but overcoming evil with good, or giving for the error the Truth, is a safe rule to follow in any instance. This may mean a silent or an audible declaration of Truth. One can always take the position that others are glad to know of a way out of their difficulties, and so feel free to point out that way without giving offense. Many people talk of their troubles because they do not know there is anything else in the world.

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they have become so centered in the personal self. No one confides his troubles to another except for the express purpose of being relieved. Truth, which dissolves the error, is the panacea for all ills, and renders the only permanent healing.

Every opportunity, pleasant or otherwise, is a stepping-stone of growth; is a chance to test one's ability to apply the Truth. If the occasion discloses weak spots in one's armor there need be no condemnation. There need only be more consecrated attention to the realization of the true ideas which naturally offset the error encountered.

The vineyard is full of the wine of life, but it must be pressed out. Souls are ready for the Truth, yet know not what they seek. Youths are cherishing in their hearts ideals of purity and love which can be easily realized, if they find the Truth before the beast (carnality) has stamped them as its prey. The sick and sorrowful are growing weary of their burdens of sin and await relief with yearning hearts, perhaps by way of death, but the "children of the Light" know that only Truth established in consciousness will dissipate the darkness of their souls. Death is the culmination of all errors and does not relieve the situation. A *regeneration of the mind* is necessary before the manifest condition can be changed.

Knowing all these things let us press into the vineyard, even at the eleventh hour, and freely give forth the Truth to every hungry soul. The enlightened one knows best who the hungry are, and should feel it a joyous obligation to feed the needy with the substance of pure and true words.

Begin right where you are. Consecrate yourself each morning to the Truth. Realize that your first concern is the kingdom of God. The common events of the day are not to be despised, but uplifted. Cultivate the bold, free, fearless attitude of one whose only mission is to be about his Father's business. Then when an opportunity for expression comes, lay hold of it with the mind, and the way will open up for its realization. The opportunity will come if you are earnestly desiring it and getting yourself in readi-

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ness. It is *desire* that makes the attachment between the thought and the opportunity.

When one has shorn himself of the selfishness of human pursuits, and come into the realization that only the things of Spirit are permanent and worth while, the desire to promote interest in spiritual realities naturally arises. Even though it be the "eleventh hour" in the affairs of those we contact, there is still a chance to spread the gospel of Truth, which knows no time nor limitation.

Truth needs only to be liberated in man's consciousness to demonstrate itself. Truth is inherent in man, the stamp of divinity upon him, and ofttimes a look, a word, a silent thought, expressed in the spirit of Love, finds an answering response in the heart of a kindred soul, thus paving the way for a fuller realization of the Christ self. Let us not "stand idle" but go into the world and preach the good tidings of freedom from sin, sickness and death now, to all creatures. Let us think the Truth, speak the Truth, live the Truth until "every knee shall bow, and every tongue shall confess to God."

WILL AND UNDERSTANDING

Lesson Ten, Part Two, Unity Correspondence School Course, by EDNA STEBBINS, *a Student.*

The development of the will is of the utmost importance in perfecting character. *I Am* represents Being. *I Will* represents expression—energy turned toward accomplishment. Without the will man would have no chance to grow. He could be good in only a negative way. It is the power of choice which gives man individuality; which raises him above being a mere production of a Higher Power.

When will is used in ignorance it is called personal will. The personal will is selfish and seeks benefit at the expense of others. Will is often thought undesirable because it seems antagonistic. The personal will, seeking selfish gain, tries to enforce its desires against all opposition,

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and thus comes into conflict with outside forces. This attitude arises from ignorance.

There are no obstacles to the will which is working in harmony with the Father. It is only when working against Divine Law that the will encounters opposition. The will, when separated from ignorance and selfishness, is an important faculty and should be encouraged and developed. The will of children should never be broken, as this weakens their resistance to evil influences.

We should never try to impose our own wills on our friends and associates, for the habit of giving up is harmful to them. One should never become negative to the wills of other people, as this breaks down character and reduces our power of choice. It is only by choosing good instead of evil that we grow and develop, and if we let others decide for us, our characters are weakened. Every time we choose good instead of evil we are a little nearer the Christ perfection, which is our goal. Holding ourselves *positive* toward evil develops our will along right lines.

The spirit which says, "Not my will but thine be done," seems to many to mean self-sacrificing and willingness to suffer. This limited thought should be cast aside. God does not wish that any of his children suffer. Suffering only comes as a result of transgressing the law, and is to teach us to forsake our evil thoughts. God wills only good and when this is realized we can say, joyfully and thankfully, "Thy will be done."

We should seek diligently to merge our will with the Divine Will. This requires understanding and training for many years. Religion has taught that the Divine Will is not always for our good, saying it was our duty to love a God who desires us to suffer. When we will to do only the things God wishes us to do everything will become easy and work will be joyful.

When our wills are brought into the understanding of the purpose of the Father, we may "ask what we will and it shall be done." This promise does not refer to our own selfish desires, but only to those which are righteous and

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pure. If we are willing to do God's will, then all power is on our side and we cannot fail. Great blessings are promised to those who are "willing and obedient." The commandments of Truth sometimes seem hard to one of limited understanding, but they are only given for our good, and when obeyed, open up the way to eternal life and happiness. It is well to think of Jesus as the supreme example of doing the Father's will. The beauty and power of his life was only possible because he denied his own personal will and chose always to do the will of his Father in Heaven (or keep centered in spiritual ideas).

We should eliminate all thoughts of fear, selfishness and envy as they stand in the way of the proper unfoldment of the Will. The Will grows stronger by use. "Resist not evil," does not mean that we should give up to it, and let it take possession of us, but that we should not resort to material means to overcome it. If we realize that good is all-powerful, we see at once that evil has no power and so we need not struggle against it. When we fight evil, we center our attention upon it, and it becomes more and more real to us, thus attaining some degree of power over us. The subconscious mind absorbs evil, and later it manifests in some undesirable way in our lives or environment. We must learn to choose only good images to be impressed upon the subconscious mind.

When we understand the Will of God toward his creation to be absolutely good, all resistance to his Will becomes dissolved. It was a very wise man who said: "Give thy servant an understanding heart." So long as we do not understand God's plan for us the way seems dark and dreary, but the light of understanding dispels all the clouds of ignorance and fear. There is no greater good that we could choose than to cooperate with Divine Will. When our will works in harmony with the Father's there is no more effort or struggle. All is made easy. It does not require great determination to work with the Divine Will. The realization of the unreality of evil, and of the perfection of God's plan for his children makes our path easy

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and triumphant. It has not entered into the heart of man the things that "God hath prepared for them that love him." Surely then when we understand we will seek to do his Will in all things. Only by doing the Will of God, which is to think in harmony with Absolute Good, and speak the perfect Word, can we cause evil to disappear from our lives and attain entrance again to the "Garden of Eden" (state of bliss), for man lost consciousness of this perfect state when he entered into personal, willful, selfish attainments.

THOU ONLY

Thou shalt worship the Lord thy God and him only shalt thou serve.

Thou only, the One Presence and the One Power, the Good Omnipotent.

But Jesus hearing it answered, Fear not; only believe and she shall be made whole.

Thou only, the One Healing Power.

Is God the God of Jews only? is he not the God of Gentiles also?

Thou only, the One Desire of all hearts and all nations.

For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God.

Thou only, the One Substance which supplies man's every need.

And he brought forth his people with joy, and his chosen with singing.

Thou only, the one joy and satisfaction of living.

I am the Lord, and there is none else, there is no God beside me.

Thou only, the One Source of all Life, Intelligence and Power.

Now unto the King Eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever.—Amen.

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A GOOD SUGGESTION

It has come to me that if we can by words of blessing so consecrate a room that everyone who enters feels the peace and harmony, there is no reason why we cannot by the same method bless and consecrate a garment so that the wearer will feel the spiritual message.

I would suggest that all the UNITY readers who are knitting for the men who will go to France, bless the garments as they work. Following the plan outlined in the May UNITY of this year, with the tract, "Consecration of the Room," as a foundation, we could think as follows:

"There is only one Presence. This Presence is the presence of Life. This garment is filled with Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever wears this garment will be conscious of the pure and holy Life of God."

"This garment is filled with Truth. No deception, no envy, jealousy or selfishness can come near. Whoever wears this garment will be conscious of the presence of Truth."

"This garment is filled with Health. All weakness or sickness is now cast out. Whoever wears this garment will be conscious of abiding Health."

"This garment is filled with Purity. Whoever wears this garment lives and dwells in the pure and holy presence of God."

"This garment is filled with peace, the abiding, eternal Peace of God. Whoever wears this garment will know no irritation nor fear, but be conscious of the calm and quiet peace of God."

"This garment is filled with Strength, Power and Courage. Whoever wears this garment will be filled with the Strength, Power and Courage of the Lord of Hosts."

"This garment is filled with Love. All anger, hatred or revenge is now cast out. Whoever wears this garment will be conscious of the pure and holy presence of Love."
—*A Knitter.*

"We must aim at eradicating all aimless thinking."

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SUNDAY LESSONS

SUNDAY, OCTOBER 21

SPIRITUAL IDENTITY.—John 14:1-14.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

SILENT PRAYER: *My identity is now established in the original formless Spirit and I am free from form and shape.*

This is a great *I Am* God Identification sermon. It

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is to bridge over in the consciousness that gulf of separation from God which man has formed.

The first statement is a denial of fear, "Let not your heart be troubled." The gulf between what man is in God and what he appears to be in sense is so great that an ignorant fear sweeps over the mind when the claim of unity is made. We are told that it is "sacrilegious" for man to make such statements—that they are not true, etc. But Jesus says, "Ye believe in God, believe also in me." Believe that all that is true of God is true of man—the real *me* in everyone.

The "many mansions" are degrees of realization of the Truth of Being, and the "place" prepared by Jesus is a definite state of realization of Truth into which all may come who take up the same denials and affirmations that he did. Those familiar with the power of man to establish in consciousness certain mental states easily perceive how it might be possible for one with the spiritual power of Jesus to fix right in our midst a place of harmony and peace (or heaven) into which all may enter who follow him in mental discipline. "I go to prepare a place for you . . . that where I am, there ye may be also." This place can be entered right here and now by all who are "renewed in the spirit of your mind," recommended by Paul to the Ephesians.

Jesus talked direct from the *I Am* standpoint of now knowing and being. "And whither I go ye know, and the way ye know." But Thomas, who stands for the reason functioning in the realm of sense, cries out, "Lord, we know not whither thou goest; and how can we know the way?" Thus reason is always asking, "Where is the way—oh, show me the way," expecting to find a path, with signboards pointing the direction. This is sense asking that the unlimited states of Spirit be reduced to its puny limitations. Jesus answers, "I am the way, the truth and the life: no man cometh unto the Father but by me." It is the *I Am* in man, the center of attention, the identity, the simple I, which is the open door into the kingdom of God. Whoever

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has thought much about the mighty power of his own I, who has centered his attention upon the majestic "*me*" within his own being, has found the way to the Father. "From henceforth ye know him, and have seen him."

But Philip (the power of the Word) says, "Show us the Father." This faculty must be raised to the realization of the omnipresence of the Spirit by an acknowledgment that the *word* of the *I Am* spoken through it is not of the mortal but of God. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Here is the most wonderful treatment for Divine realization ever given to the world: "Believe me that I am in the Father, and the Father in me." The *I Am* is in the Father and the Father is in it. Meditate upon this for but ten minutes each day for thirty days and it will bring you into a new realization of Truth.

Here comes that great promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In order to do the great works which he did, Jesus must have known that the Spirit of God was in him and that he was in essence, at the center of his being, one with God. Hence it follows that those who do the "greater works" must have like realization, and must sustain the same relation to the Father that Jesus does. "Let the same mind be in you that was in Christ Jesus," said Paul. What does that mind in us say? "I am the Son of God." "All power is given unto me in heaven and in earth." "Before Abraham was I am." "If ye shall ask anything in my name [the *I Am*], I will do it."

SUNDAY, OCTOBER 28

SPIRITUAL SUBSTANCE.—John 6:22-40.

22. On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone

23. (Howbeit there came boats from Tiberias nigh unto the

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place where they ate the bread after the Lord had given thanks):

24. When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.

25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *The substance of my being is Spirit. Spirit-substance penetrates and permeates my soul and body and there is no lack anywhere.*

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There is a substance in the Universal Mind-Principle, which Jesus called the "Father," which is also the mother or seed of all visible substance. It is the only real substance, because it is unchangeable, while the visible substance is in constant transition.

The origin or source of all substance is the *idea of substance.* It is purely spiritual, and can be apprehended only by the mind. It is never visible to the eye, nor can it be sensed by man through any of the bodily faculties.

When the mind has centered its attention upon this *idea of substance* long enough, and strong enough, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation, it can form visible substance. Jesus in this way brought into visibility the loaves and fishes to feed the five thousand.

But this faculty of dealing with *ideas* is open to all men and women. It is not given to a privileged one and withheld from another.

Jesus knew this, and he also knew that every man must center his attention upon this spiritual substance and bring forth its fruits, just as he did. But those whose attention has long been centered in things visible are slow to appreciate this fact.

The multitude had been fed by Jesus in an easy way, and they followed him over the sea in boats, evidently that they might get more food; at least that is the motive Jesus attributed to them.

Then he tells them plainly that they must not labor for the food that perishes, but for the food that "abideth unto eternal life."

When they asked how they should do these "works of God," or so-called miracles, he said, "Believe on him whom he hath sent." One translation says, "Believe *in* him." Man is to believe in the spiritual presence of the living God, even as one "sent"—that is, entered into the consciousness.

The manna given by Moses to the children of Israel in the wilderness is compared to this bread of Christ given direct to the individual. It was in the Moses dispensation

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given by one who learned the law, but did not impart it to others. When that one withdrew, they died. But now comes one who not only feeds them, but shows them how they can take advantage of the law for themselves and never hunger or thirst.

None shall be cast out that believe in the Spiritual Source of life. Whoever comes to this Christ realm in the heavens all about us, will be moved by its will, which is the will of the Father. There will be no loss, no failure in this realm, and whoever enters into this Mind of Spirit will have poured out to him its life essence, and be wholly raised up from material conditions at the "last day," or last degree of understanding.

SUNDAY, NOVEMBER 4

ABIDING IN CHRIST.—John 15:1-12.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit he cleanseth it, that it may bear more fruit.

3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be full.

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12. This is my commandment, that ye love one another, even as I have loved you.

SILENT PRAYER: *I have faith in the abiding Christ Principle always shining at the center of my being.*

Metaphysically stated, the Father is the Christ Mind; Jesus is individual identification of that Mind, here called the True Vine. "Every branch in me" are the faculties of consciousness, and the "fruit" is the thought.

The law is that an unused faculty becomes atrophied, withers away. This is true of everything in existence. Inertia and nonuse soon bring stagnation, corruption, death and disintegration. We have accepted this so universally as a fact of Nature that it has not been considered in its positive degree, as it is here put. All the teaching of the Scripture is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent, had it taken away from him and given to the one who had made most increase. This also has been observed in its negative aspect—a faculty much used draws the vitality from the others, and eventually depletes them seriously, unless they are developed by exercise. This is a law of our being, and should be considered as an intelligent principle, instead of a blind force, as we usually regard it.

When the thought, or "word" of Truth from the Supreme *I Am* of consciousness, becomes an abiding fact in our minds, we need no longer to strive in external ways—we have but to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will and it shall be done unto you."

This constant affirming, with faith in the *I Am* within us, more and more establishes us in the real forces of Being. The abiding in the Spirit opens up the various spiritual powers, one after another. Love is a great force that dissolves all the opposers of true thought, and thus smooths all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of the

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All Good. This wonderful kingdom within the soul is developed through "keeping the commandments," that is, commanding, controlling and directing every thought according to the harmonious law of love to one another. There is no occult mystery connected with this development of soul forces—it is simply thinking and acting the law of love in our intercourse with our fellow men.

The soul in conscious touch with the Father-Mind, and striving to fulfill the Divine Law, brings to bear the power of true words in purifying and cleansing its faculties. "Ye are clean because of the word I have spoken unto you." The necessity of abiding in *I Am* in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of spiritual *I Am*, it ceases to draw vitality from the one and only source of all life, Divine Principle. The only door to this Life is *I Am*. This *abiding* is a conscious centering of the mind in the depths within with repeated affirmations of our faith and trust in it. This, repeated day by day, finally opens a channel of intelligent communication with the silent forces at the depths of Being, and thoughts and words flow forth, developing in man an entirely new source of power.

SUNDAY, NOVEMBER 11

THE SLAVERY OF IGNORANCE.—John 8:31-40.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.

35. And the bond-servant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.

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38. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

39. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

SILENT PRAYER: *"I no longer commit the sin of thinking that I am descended from mortality or human ancestry. I am the Son of God, and I inherit from my Father freedom from ignorance, sin, sickness and death. I am free! praise God, I am free!"*

The superconscious mind dwelling constantly as the oversoul of every man is the perfect guide into Truth. When the intellectual and sense minds give way to this higher principle, and let it form itself in them, they are disciples of Jesus Christ, and his "word," or thought abides in them.

This reveals and demonstrates the Truth of Being. The Century Dictionary defines Truth as "conformity to thought; conformity of a judgment, statement or belief with the reality." This definition leaves open the question as to the character of fact and reality. Facts are hard things to locate in a world of illusions. This is not the reality which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The truth referred to by Jesus is the understanding of the character of the ideas that constitute Divine Mind, and man's relation thereto. This understanding sets us free from ignorance and materiality, sin, sickness and death, when we let it form itself in our minds, and express itself in our lives.

Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors—Abraham, Isaac and

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Jacob, who did things that in our day would make them candidates for the penitentiary. As a single example, polygamy might be mentioned. The worship of ancestors is observed in those who eargerly search the records of royalty for a family coat of arms, or trace their ancestry back to William the Conqueror.

The one and only way to get free from this burden of race heredity is to proclaim your Divine Sonship. If you believe that God is your Father, acknowledge him, and he will acknowledge you.

A short definition of sin is ignorance. If you knew your spiritual origin, and all the purity and power which it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thought are loosed, and there is the open light of heaven, instead of the darkness of sense consciousness.

It seems incredible that men should seek to destroy and kill out of their thoughts this superconscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the *summum bonum* of existence, and antagonize the Spirit.

SUNDAY, NOVEMBER 18

THE SABBATH DAY: RESTING IN THE GOOD

Luke 7:36-38; 14:1-13.

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman who was in the city, a sinner: and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

1. And it came to pass, when he went into the house of one of the Pharisees on a sabbath to eat bread, that they were watching him.

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2. And behold, there was before him a certain man that had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him.

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind.

SILENT PRAYER: *I rest in the consciousness of the Peace, Harmony and Perfection of the Kingdom of God within me.*

Jesus here represents the Divine Mind in its search for the motive rather than the outer act. The Pharisee is the good that is seen of men, while the woman, "which was a sinner," is the sincere desire of the repentant soul for the good. Those who are formally good, intellectually good, are apt to be dry, cold, rigid. They are proud of their morality or churchianity and sweep by on the other side when a notorious sinner appears. This good is not to be condemned, but it does not meet the demands of God of

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the offering up of the whole man. The heart is cold, its fountains have not been broken up, its alabaster box of ointment has not been broken open.

The Christ does not condemn the sinner—the sinner condemns himself in his trangressions of the Divine Standard of right thinking and living. When the sinner opens the inner springs of innate love for spiritual things, and in exalted purity pours out the whole, it is counted large for righteousness, even larger than the formal devotions of the pious Pharisee. And no matter how great the sinner, the Christ consciousness is equal to a complete cleansing and forgiveness. But the repentant soul must wash away with cleansing words (tears) and anoint with affirmations of gladness (ointment) the understanding (feet) of) the Christ (Truth).

To go into the house of a Pharisee on the Sabbath day has its metaphysical parallel in that state of mind in which we rest and meditate as to the right or wrong of certain thoughts and acts.

The Pharisee always looks at the *form* of a thing, rather than its inspiring principle. The idea of Sabbath rest to this state of consciousness is inactivity. This leads to inertia and negation, represented by the man with the dropsy, whom Jesus (*I Am*) heals.

When we rest in the silence of Spirit, we are conscious of the perfection of all things in God. If there is lack of this perfection in our outer realm, the force of the Principle itself is set into action to make it manifest. God has already created all things and pronounced them good, and *rests* in that perfection. When we enter that realization there is a great scurrying of mortal thought and an adjustment of all things to conform to the perfection of Being.

The ass and the ox represent physical strength. If your strength has fallen into a pit, or material bondage, you will lift it up in this consciousness of the perfection of all things in God's creation. The Pharisees are mute in the presence of these things because they do not understand spiritual forces.

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The *feast* on the Sabbath day is the inflow of Spiritual Substance, which we realize when we enter the inner silence. A "marriage feast" is where there is a conscious union between soul and body in this silent influx of substance.

Pride, ambition and avarice are to be repressed and the spirit of true worth cultivated. When the selfish, ambitious thoughts perceive that there is an all-pervading thought-substance, upon which they can feed and grow fat and rich in all ways, they strive for first place. We should curb this selfishness and let the master of the feast, Divine Intelligence, bid to honorable place worthy thoughts.

We should build up our weak points, "the poor, the maimed, the lame and the blind," thus filling a vacuum in consciousness. If we fail to correct our errors, and give all our attention to the thoughts we take pride in, there will be an abnormal development, the excess acting and reacting upon itself.

A Translation from a Poem written over two hundred years ago.

God's spirit falls on me, as dewdrops on a rose,
If I, but like a rose, to Him my heart unclose,
The soul wherein God dwells, what church can holier be?
Becomes a moving tent of heavenly majesty.

In all eternity, no tone can be so sweet
As where the heart of man in unison with God doth beat.
Whate'er thou lovest man, that too, become thou must—
God, if thou lovest God; dust, if thou lovest dust.

How far from here to Heaven? Not very far, my friend,
A single hasty step will all thy journey end.
Hold there! where runnest thou? Know Heaven is in thee.
Seekest thou for God elsewhere, his face thou'lt never see.

Angelus Silesius.

"My soul, wait thou only upon God, for my expectation is from him."

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1917
Held daily at 9 p. m.

I thank Thee, Father, that out of the Fullness of thy Love I am made Whole and Well.

PROSPERITY THOUGHT

October 20 to November 20, 1917
Held daily at 12 m.

The Rich Harvest of Heaven is now gathered in the Earth, and there is Plenty Everywhere.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from October 16th to November 16, 1917:

October 16th to November 1st—Psalm 105:1-3: "Oh give thanks unto Jehovah, call upon his name; make known among the peoples his doings. Sing unto him, sing praises unto him; talk ye of all his marvellous works. Glory ye in his holy name: let the heart of them rejoice that seek Jehovah."

November 1st to November 16th—Romans 8:11, 13: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. If by the Spirit ye put to death the deeds of the body, ye shall live."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The race as a whole is so bound together that no man can live unto himself alone. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:14). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16). "*I Am* the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Jesus Christ went a step farther and died for his enemies (see Romans 5:6-8), but he had such a consciousness of life in the body, that he laid hold of it again almost immediately and raised his body.

Those who do not understand and practice the Truth

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are already under the law of sin and death—dead in trespasses and sins, and since they know of no higher aid, they are justified in using force. It is much more honorable for the United States to do as she is doing, than to keep a mere semblance of peace (for that is all it would be) at "any" cost.

And we who know the Truth, something of the power of thoughts and words to bring about the conditions desired, are striving earnestly to be practical in living according to our highest conception of the law of life and of love, thus bringing the greatest good to the greatest number of people. We could hardly see our way clear, however, to take the lives of others, even of those who might appear to be our enemies.

You will be divinely protected if you hold this thought until you realize its truth:

"*Infinite Wisdom and Love enfold me within and without, protect me from all evil and guide me in paths of righteousness and peace. I am housed in God; in him I live and move and have my being, therefore I am kept in his will, which brings about always that which is for my very highest good.*"

But there is an inner meaning to these texts, and if we would be true overcomers, we must daily love not the life of the personal man even unto his death. We must deny, put off, the old man with his deeds, that we may save our brethren—our inner faculties and powers, and thus gain the understanding, dominion and power whereby we can be of effective help in preserving the lives of our brethren in the outer as well—preserving not only our friends, but also our seeming enemies.

There is nothing mortal man likes to do better than to "fight." It is really much easier for him to die fighting for what he considers right, than it is to die daily to the mortal, personal, false, limited self, that he may "live" for the Truth, and help others to do the same. So we say and realize with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me;* and the life

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which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

We feel that our mission is to help establish the new order of things—the Kingdom of Heaven on earth, which is now due to be brought into manifestation in the earth, rather than to aid in tearing down the old, though we see this must first be done, and we do not condemn in any way those who are doing this tearing down work, not perceiving the Truth. They are really to be commended much more than those who because of selfish, personal business or family interests, refuse to take part in the conflict, because to a certain extent they are doing something for the bringing about of a higher, nobler form of government among the nations and race as a whole, therefore are more universal in their views and will be more ready, when they again have an opportunity, to take up the Truth in its broadest sense.

Man is fast coming to a place in his progress where it will be utterly impossible to have war because he will be able to speak the Word and put to naught those who would oppose him. He will have such an understanding, however, and consciousness of the law of Love and Life that he will use his powers only to uplift and save. You will be interested in the booklets we are sending you, "The Kingdom of Heaven is at Hand," and "Attaining Eternal life."

* * * * * *

If you can get a fairly good assortment of different vegetables, fruits and nuts that are used as food, you do not need any meat-substitute. Nuts, especially peanuts, take the place of meat perfectly, and are much better for one. Many of the meat-substitutes are made mostly of peanuts. Everything, in the outer form of food, that is needed for the system is to be found in grains, nuts, vegetables and fruits.

Our ideas in regard to the animals is as follows:

God—Life—is Omnipresent both in idea and in manifestation. All lower expressions of life such as insects, reptiles, animals, etc., are in existence about us simply because man does not begin to live and utilize his forces, and because

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he dissipates through wrong or unwise use the life-forces, faculties and powers of his being.

Every animal represents some idea—some phase of life within man—and as man lifts up, redeems and uses aright the faculties and powers of his being, to a fuller and fuller extent, all the lower forms of life will gradually pass out of manifestation. We do not give this idea as Truth—unchangeable—but it is as we see the matter at the present time. We firmly believe that in time only permanent manifestations of life will exist, but even if "the lower animals should always be in the earth in a perishable state, dying and being born anew," we see in this no excuse for keeping on killing them. Man at present appears to be "perishable," yet we do not because of this, or for any other reason, feel justified in killing one another, so why should such a condition of affairs justify us in taking the consciousness of life from the animals?

May you see and realize more and more both in yourself and in all mankind, the real, true Self which was made in the image and likeness of God, which always abides in Truth, and which will sooner or later be quickened in the consciousness of each individual and be brought into manifestation in all that he thinks, says and does, and in the redemption of his body (Rom. 8:23).

* * * * * *

Whether or not there are other worlds and other spheres of action for us beside those on this earth, is of little moment. Know of a surety that you can never go on to higher lessons until you have mastered these at hand. If you weakly, negatively give up and die because you are too negligent to lay hold of the Christ Dominion and power, and do the necessary overcoming, you will, like a good little girl learning her lessons, come back to school again, enter the same grade and master the same lessons before you will be promoted to anything higher.

Jesus Christ overcame everything, even death, and took his whole man, which included the body which he had spiritualized, into a higher state of consciousness than we at

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present know much about. He called it the Kingdom of Heaven. He is our example for attainment on this planet, and when we overcome as he overcame, even death itself, which we are told is the last enemy to be overcome, we will be consciously with him.

When you become more settled, stable and steadfast in regard to the overcoming which is yours to understand and do here and now, and quit letting the "thief" of a possible "future attainment" steal away your substance, the seeming impermanence of outer conditions or things can in no way surprise or inconvenience you, financially or otherwise. God is your Resource and he never changes; changes in the outer but work to bring about your greater good.

* * * * * *

Was St. Peter the first Pope of Rome?

For a very complete answer to your question as to St. Peter being the first Pope of Rome, we refer you to "History of the Christian Church," by George P. Fisher, under the index title, "Leo First and the Council of Chalcedon." You will learn from this that the Bishop of Rome was considered to be the direct successor to St. Peter, but was not made Pope, that is, chief of the bishops of the Western Christian Church, until the year 445 A. D. "The Encyclopedia Brittanica," under the titles, "Bishop," and "Popedom," also gives a very good history of the early church.

* * * * * *

Was Christ a Catholic as the Catholics claim?

In answer to your second question, we wish first to be sure that you are clear as to difference between the meaning of the names "Christ" and "Jesus." Christ is the Son of God. That is, God's Idea of a Perfect Man, implanted in all men as a seed or Word (*Logos*). This Christ Mind is realized more and more as we progress spiritually. "Christ in you the hope of glory. Jesus was the manifest Christ who, up to the present time, is the only one of the human race who has fully recognized, understood and expressed the indwelling Spirit of God, the Christ. Jesus

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was absolutely nonsectarian in his teachings, and, therefore, cannot be claimed by any religious sect as belonging only to its organization. The different sects are made up of people to whom certain Truths taught by him have been made especially clear(?). These they emphasize more than other of his teachings, and band themselves together, calling themselves some certain name. Each has a right to all respect because if they were not necessary to the spiritual development of the race, they would never have been called into existence.

* * * * * *

The Catholics claim that Christ made this universe; is this true?

It is the doctrine of the Roman Catholic Church that God, the Father, created the universe, not Christ, as you have stated.

* * * * * *

Catholics also claim that all souls went to hell before Christ came. Is this true?

The Jews had a traditional doctrine that the souls of the just who died before Christ, went to a place of rest called "*Limbus Patrum*," to which Luke refers as "Abraham's Bosom" (see Roman Catholic Bible, Luke 16:22, and footnote). Webster's Unabridged Dictionary explains the Word Limbus or Limbo as meaning border land, or region of the unknown.

* * * * * *

Regeneration leads to eternal, unending life. Through regeneration the very body of man is lifted up, redeemed, spiritualized and preserved, so the whole man, Spirit, soul and body, is saved alive and complete. When there is no more death (going into the grave through the loss of the consciousness of life in the body), there will be no more seeming need of children being born to perpetuate the race. As long as there is physical birth there will be death. Regeneration, the new or spiritual birth leads unto life. It will no doubt be some time before all the inhabitants of the earth will have entered into the regenerate life, but if that time should come before death is fully attained by every individual, and there should still be souls needing bodies through which to express we surely will, by then, have come

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to the place in our progress and understanding, where we can raise these waiting souls to life again at once, or speak the Word and through it form bodies for them out of the omnipresent substance of Spirit. Please see the booklets, "Regeneration the Way to Redemption," and "Preserving the Unity of Soul and Body."

The Bible deals with the "progress unto perfection" of man, in which the bringing forth of children is merely an incident in the way, physical generation having come about because man in consciousness fell from the image and likeness of God in which he was created, and because of his ignorance of the Divine Law of generation, began losing his body in death. If man had stayed in the consciousness in which he was created everything that was needed to be made would have been formed and brought into manifestation through Ideas and Words. His fruitfulness would have been spiritual, since he was and is the offspring of Divine Mind. Mind brings forth Ideas, and from Ideas spring Words, and the Word is the Creative Power that makes the real, abiding thing.

Generation leads to death, regeneration to life. The Bible teaches life, and gradually, through its pages leads man up to the grand climax, the aim of his creation and existence—perfection and everlasting life in the body.

Jesus, our great example and teacher, did not teach nor practice generation, yet he fulfilled all the law, and did his whole duty to himself, to God, the world and the race. Although the time did not seem to be ripe then when men as a whole would receive and carry out his example of regeneration, yet he touched on it, even more, no doubt, than is recorded in the Bible, for we are told in John that the world could not contain or "comprehend" the books that would be written were all the things that Jesus did and taught, put into writing. But enough is given in his life, and in the writings of the Apostles concerning him, to bear witness to that which is daily being revealed to those in this day of fulfillment, and who are consecrated to the Truth and fully resolved to "follow Jesus" all the way to the

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spiritualizing of their whole man, which includes the body, and redeeming it from corruption, as he did his, thus becoming like him. Please read carefully Matthew 19:10-12; Matt. 22:29-32, (this resurrection, according to the 32d verse, refers to people who are alive. Please see the booklet, "Attaining Eternal Life," in regard to being "risen with Christ." One does not have to wait until he goes into the grave to partake of this resurrection and the heavenly state that comes with it.) Read also carefully the 7th Chapter of I Cor. Paul, in this chapter, while he does not put condemnation on those who enter into generation—the using of the organs of their body in generation—yet he knows the "trouble in the flesh" that comes through it, and he would "spare" those to whom he ministered and is still ministering through his writings, teaching them the "better way."

Now, dear one, it is not our desire to in any way discourage you, nor anyone who has not yet come into an understanding of the Truth that makes free. God does meet his dear children wherever they are, and help them. We do help those who come to us for aid in child-bearing, but we cannot say to them that in bringing forth children they are doing that which is God's highest will for man, or even that which is God's will at all for man, because we know better. In its real, true self your child will be the Son of God, but in its physical body it will be brought forth after the flesh, and will have to come into an understanding of the Truth for itself, and partake of the new or spiritual birth in order to attain eternal life. As Jesus said to Nicodemus, "Ye must be born again." It is well to hold to the highest ideas in regard to the babe you are bringing into the world, for thereby will its true or spiritual nature be strengthened, and it will more quickly respond to the Truth all along the way.

* * * * * *

A correspondent calls our attention to a wonderful demonstration in May UNITY signed only by initials, and says she cannot see why anyone could object to giving his full name and address in acknowledgment of such a blessing

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"if it was true." Our readers may not generally understand our position in the matter of testimonials. There are a few magazines devoted to metaphysical healing which give signed testimonials. These magazines receive testimonials from writers who send them in for the express purpose of having them printed. Our printing department is but a portion of our work. Our Society of Silent Unity gives personal attention and ministrations to many people daily. For example, in many instances we get letters from people whose family and friends are so opposed to the work that they request us to even send our instructions to them enclosed to a neighbor. It would not be expedient to publish the testimonial of a physician, clergyman or any individual giving the writer's name if he lived in a community still opposed to Truth, if he considered best for the time being to keep such matters to himself.

The testimonials we print are in some instances rather short in that they are but extracts from reports of the most personal nature and are of the intimate relation which exists between patient and physician, penitent and priest. They are not adapted, in the form in which we receive them, to be read by anyone other than those who have consecrated themselves to this ministry. Hence, we print extracts from reports giving initials, but for our own convenience in identifying the writer. We have, however, followed the plan when one feels interested in a particular testimonial, and wishes to verify the same, of having him inclose his letter to this person in an envelope marked with the initials and address as found in the magazine. We then complete the name and forward it to the writer, leaving it to his wisdom and charity as to whether a correspondence shall be opened between the two. In such cases we must always know the *date* of the magazine in which extract appeared in order to find the writer's name in our files. We seldom keep records farther back than six months because of the amount of letters on hand. We have never solicited testimonials for the purpose of printing them, but have always recommended that one acknowledge and give thanks for his blessings. We

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should be pleased, however, at any time to receive and print any demonstrations that have been put into proper shape that they may be used with the writer's name and address. Let this not be misunderstood. This will in no way jeopardize the relations which have hitherto existed between Silent Unity and their friends. We will not publish any testimonial with the name and address or supply it unless writer absolutely and unmistakably so specifies that he is willing to have his name in print. The demonstrations under "Incontrovertible Proof" (page 415, May UNITY) are signed and may be given to friends who require evidence of this kind.

INVOCATION HYMN

JAMES RUSSELL PRICE

Holy Spirit, Heavenly Dove,
Abide with us today;
Attune our souls in vibrant chords,
That Truth may have full sway.

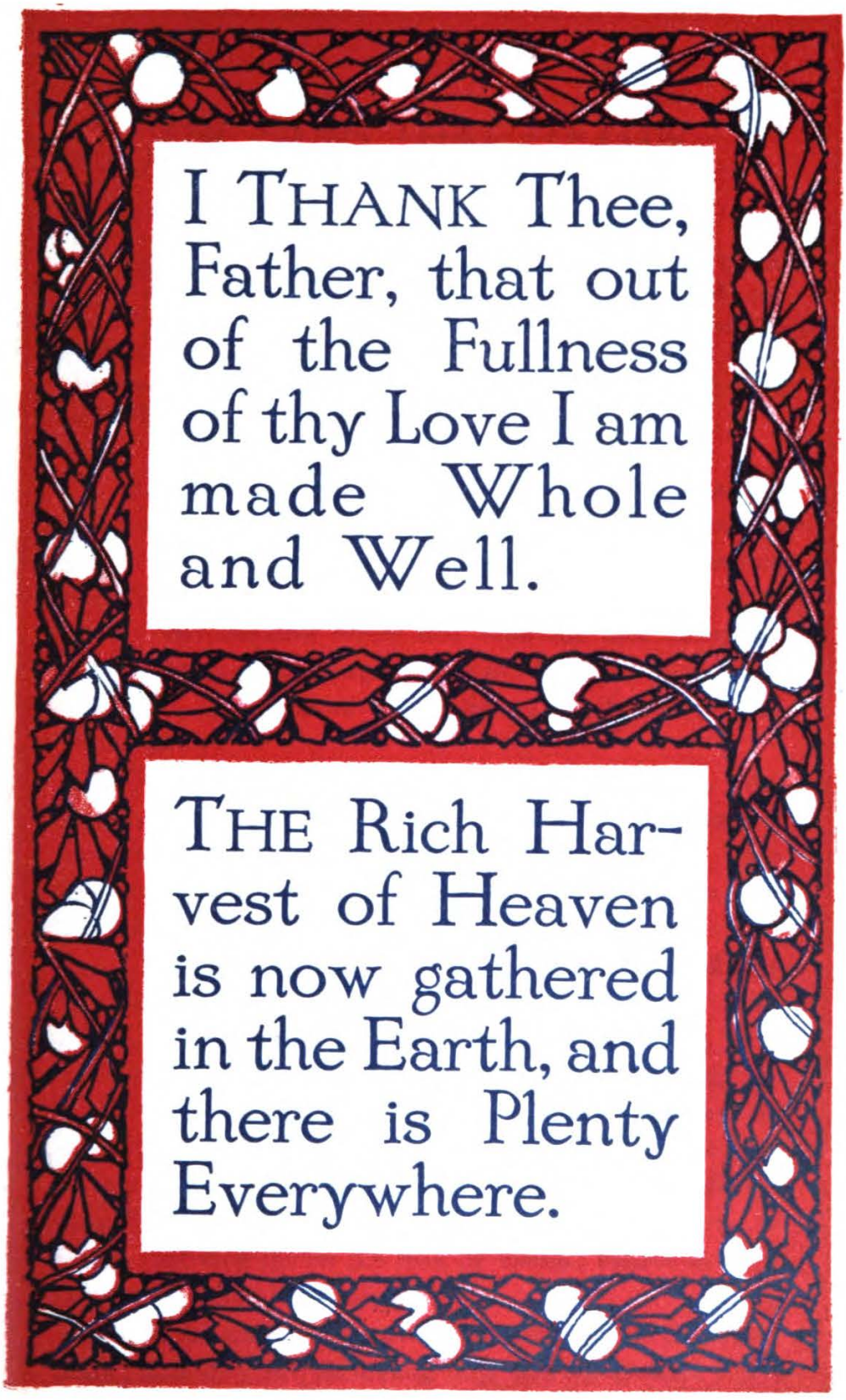
Holy Spirit, Faithful Guide,
We feel thy presence here;
Thy silent voice now speaks to us,
Give us a listening ear.

Holy Spirit, fill us now,
Let harmony prevail;
When filled with thee, most Holy One,
We'll never, never fail.

TREATMENT FOR PROSPERITY

Our Divine Vision makes for Divine Receptivity and thus salvation is manifest now and here. I am *very positive* that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this thought, and I have the peace that passeth understanding.

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THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The human mind operates in ways innumerable, and it would be impossible to make a classification that would cover every mental state. There are, however, certain dominant thought activities that may be classed as the great positive and negative forces that form the race consciousness. The positive thought is always fearless, courageous, confident. The negative thought is fearful, doubtful, shrinking.

The effect of positive thought is constructive, life-giving, success-bringing, health-creating. The negative thought brings weakness in mind, body and affairs. Are you on the positive or the negative side? According to your thought so be it unto you.

Those who think about the omnipresence of the Mighty Mind of Being become positive, directive, confident, courageous. They know that their thoughts and words have received, and are constantly receiving, new and greater influxes from Omnipotence, and they rejoice, whether the visible proves the Truth or not. Keep your eye fixed on the producing side of Being and thus let the manifest side express freely. Some people are so anxious for health or wealth that they shatter the delicate thought images by their anxiety, and nothing appears.

But the confident, trustful souls are many in the world today, and they are increasing in a marvelous way. We get the most beautiful letters from them, and they are so

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happy in their new-found powers, that we sometimes all stop our work, and the forty of us in Silent Unity sing "Showers of Blessings"—to new words.

We are sharing with you, dear readers, short extracts from a few of these good letters:

HEALTH

Gonzales, Texas—On June 29th our baby, twenty months old, took a can of lye in which was a small quantity of water and drank some of it. The doctors and nurses at the hospital to which she was hurried said it was only a matter of a few hours, or perhaps days, as there was no hope for her. All the time I was praying, and on Sunday morning a Unity student telegraphed Silent Unity for prayers. The next morning they told us our baby was better. She continued to improve slowly, and now, thanks to God, is almost well. She is gaining; can eat almost anything, and her voice is coming back. The healing was wonderful.—*Mrs. Wm. C. U.*

Sylvan Grove, Kans.—My husband telegraphed you yesterday for prayers on account of inflammation of the bladder and pain in my side, and in three hours the pain had entirely left me and I slept well. This morning my kidneys are normal.—*Mrs. G. T.*

Westfield, Mass.—I wrote you for prayers for my little granddaughter, who had been seriously injured and it is with a heart full of gratitude to God that I tell you of her wonderful recovery. Her head was bruised and partly crushed, and she was unconscious when taken to the hospital. The doctor said she could live but a few hours, but that night there was a change for the better. She regained consciousness, and her improvement has been a wonder to all. The bruises have completely healed. I cannot find words to express my gratitude for your assistance in invoking Divine aid.—*Mrs. S. M. M.*

Ennis, Texas—I am rejoiced to tell you about my little grandson, for whom I asked prayers. He had meningitis. He began to improve in a few days and the doctors said all symptoms of meningitis had left him. The doctors also said if he recovered he would not have his right mind, but I am thankful he is all right mentally, and is walking around the room.—*Mrs. M. S.*

Fostoria, Ohio—My brother fell and broke his wrist and tore the ligaments of his lower limbs. I wrote to you

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for prayers. His wrist and limbs are healed, and I want to thank you.—*E. P.*

Toronto, Canada—The hernia is now cured. Have not worn a truss for nearly three weeks and in the meantime have gone about my regular business without the slightest inconvenience and certainly with more comfort, pleasure and assurance than I have known for several years. It is personal evidence to me that Christ still lives and that the same powers used by him nineteen hundred years ago are still here and always available to the earnest seeker. It has also inspired me to help others.—*A. G. C.*

Grand Rapids, Mich.—There has been such a wonderful demonstration in N. K.'s case. I took her to the hospital after telegraphing you, but just before the time set for the operation, the doctor examined her and found pus in the intestines. The growth had broken and was surely taken care of by Divine Wisdom. She has been relieved of what the doctors say was a tumor.—*E. S.*

Newark, N. J.—I desire to report good progress in my case for help received in answer to your prayers. I am healed of chronic constipation of many years' standing, also rheumatism, bilious headaches and serious nervous troubles. I have also been healed of rupture which was serious, and am working twelve hours a day without undue fatigue.—*H. A. H.*

Maricopa, Cal.—A few days ago my little girl had a convulsion, and it seemed every minute she would die. At times we thought she was dead, but my sister and I would say, "There is no death nor sickness in God," and when the doctor came she was all right. We have to thank Unity, for through them we learned to pray and find God.—*Mrs. B. S.*

New York City, N. Y.—A month ago my stomach became bad, liver inactive and lots of stupid beliefs, which in normal times I could have brushed aside, began to assume alarming conditions. I first burnt the bridges behind me by taking a firm stand for Truth, and determined never more to look back toward Egypt. I took Mr. Fillmore's "Christian Healing," Cady's "Lessons in Truth," and my Bible. I read and studied a chapter from each in the morning, repeated the affirmations, then took another chapter during the afternoon. I am happy to tell you I stand today victor, perfectly well.—*J. S.*

Freeburg, Ill.—I wrote you some time ago asking your prayers for abscess of lungs and other ailments. I am

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getting well and strong after seven months of illness. I am thanking God for the many blessings received.—*Mrs. R. S. McM.*

Savannah, Ga.—I wrote you asking prayers for a woman in the hospital. The doctor said she could not live without an operation, and she was in much pain. I told her if she would only pray and believe in the Lord, he would wonderfully heal and restore her. She left the hospital the same day I wrote you. It is so wonderful that people are amazed.—*C. J. W.*

Wilson Creek, Wash.—I wrote in June asking for prayers for my daughter who had inflammatory rheumatism. I am delighted to tell you that she was divinely healed and is perfectly well.—*Mrs. S. M. B.*

Grant's Pass, Ore.—About three weeks ago we wired you for prayers for our two-months-old baby, who was suffering from "syncopal heart" and navel rupture. The next morning we noticed a remarkable change in him—he laid in his crib and played by himself, something he had never done before as he fretted all his waking hours. Since then his troubles have been overcome. When the doctor examined him he said, "There has been a wonderful improvement; the navel is almost well, and his heart sounds like a healthy one now."—*Mrs. G. C. A.*

Omaha, Neb.—About three weeks ago I wired asking your prayers for neuritis and heart trouble. It was the most wonderful demonstration. Every vestige of pain has left my arm and shoulder and not one twinge has returned.—*E. L. C. Y.*

Watonga, Okla.—I wrote asking your prayers for my boy, who was very sick with pneumonia. I am most happy to write that he has made a complete recovery. My faith and love have been so strengthened that I realize more than ever that nothing is impossible with God. The position I asked prayers for was waiting for my son when he was able to take it.—*Mrs. M. E. D.*

Burbank, Cal.—A few days ago I wired you for prayers for my wife. We did not take her to the hospital, as she was healed the next morning. It was a wonderful demonstration.—*D. P. Y.*

Hornitas, Cal.—My stomach has shown marked improvement, in fact, it is well. I am making every effort to live in accord with the Divine Law, setting my mind aright. I do not worry as I used to, nor do I live in the past, and I find my mind and body respond more readily to the teaching

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and healing power. I am very grateful for what your prayers have done.—*Mrs. J. M. H.*

Whiteboro, N. Y.—Some time ago I asked your prayers for back trouble and skin disease. Both have entirely left me.—*Mrs. M. F.*

Moscow, Idaho—I asked your prayer for my little girl who was not expected to live. She is as well now as anyone could be, and has grown wonderfully. I feel and know I am growing in wisdom and realize God as the source of all good. It is wonderful to know how the Spirit guides us.—*Mrs. W. P. H.*

San Francisco, Cal.—I am so thankful to God and your prayers. I can now hear the clock tick, which I have not done for a long time.—*E. J. P.*

Rochester, N. Y.—I wrote a month ago for prayers to stop pain in my teeth. The dentist thought I had pyorrhea. I sent the letter, and the pain began to lessen. At night it was gone, with little soreness left, and I ate my first meal in a week.—*Mrs. G. L. Jr.*

San Jose, Cal.—I am very happy and thankful to report much good my nephew and I are receiving from your prayers. He is healed of constipation, and my eyes are very much better.—*Mrs. E. S.*

El Centro, Cal.—Four weeks ago our little grandson was taken with intestinal trouble, having had several very hard convulsions. After having four doctors with him who did not give his parents much encouragement, my son telegraphed to you, and that evening we were able to take him to another city. He stood the trip well and improved right along. He is now as well as ever.—*Mrs. H. W. B.*

Spokane, Wash.—I must tell you how thankful I am to you and to God for helping my mother to be relieved of asthma. She has not been bothered all summer.—*N. L.*

Garber, Okla.—Some time ago I wrote to you for prayers in speaking the Word for my boy, who had symptoms of so-called measles. My letter had scarcely reached you when he was made every whit whole.—*Mrs. R. G.*

Valona, Ga.—My daughter is entirely cured of convulsions or epilepsy.—*Mrs. G. E. A.*

Perry, Ohio—I wrote you some time ago for prayers for varicose veins, which are entirely healed. I have had to walk with the use of a crutch for months. Now I can walk and work as well as I ever did.—*Mrs. M. E. H.*

Ottumwa, Iowa—A few days ago I wrote for prayers

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for acute suppressed menses. Almost at once my head cleared, the faintness left, and I became normal. My skin is better, the improvement being simply marvelous. I use Unity in little things with wonderful results.—*Mrs. G. H.*

New York City, N. Y.—A week ago Saturday I was taken very ill with gallstone colic. Sunday morning my husband telegraphed you and it positively seemed that from the time he sent the telegram I was better, and by night I was sitting up.—*Mrs. F. C. B.*

Campton, N. H.—Before your letter was received the swelling had all gone from my little girl's face. My husband has not had asthma since then, and we are very thankful. Prosperity has come to us in many ways.—*Mrs. J. M.*

Nowata, Okla.—Last fall I asked treatments for a diseased scalp, and I'm very glad to say that within a very few days the sores all disappeared.—*L. S.*

San Antonio, Texas—I do not know how to express my thankfulness to God or my gratitude to you for the wonderful demonstration of Divine Love in the case of my father. When I wrote you for help he was apparently dying. I wrote you Saturday afternoon and felt more hopeful, but to all appearances my father grew steadily worse until late Sunday afternoon. He said he knew he could not live many hours longer unless he got relief for his breathing and he asked to be sent to a hospital. We sent him and then it seemed I could pray better because I was not constantly seeing him gasping for breath. By Monday noon the physician in charge reported that the breathing was almost normal. Then with new hope and new faith and thanksgiving I continued praying and hoping for your letter. On the ninth day from the time he entered the hospital my father was brought home. This morning he is going downtown for the first time. You, who perhaps have passed through just such darkness, know, better than I can tell you, the gratitude and thankfulness that I feel.—*D. D. W.*

Evanston, Ill.—I asked your prayers for my son's wife who had been taken to the hospital for a very critical operation, and the doctors said she was in danger of blood poisoning. After the operation the doctors and nurses were very much surprised at her remarkable recovery, as she had almost no temperature. It was a wonderful demonstration of the power of prayer and I am so thankful to you for your aid. I also feel much better and am able to walk many blocks now, where I could not walk one before you began treating me. Mr. S. is better also.—*Mrs. A. S.*

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Los Angeles, Cal.—I wish to acknowledge the cure of a severe sprain or dislocation of the ligaments of my left knee. Ten doctors in Los Angeles told me I would be lame for life. My knee came out of place every little while. I wrote to Unity on Wednesday and my letter reach you on Saturday. My knee came out of place on Friday, after I had written, for the last time, and that is a year ago. Kindly publish this acknowledgment of God's blessing to me through Silent Unity.—*L. La V.*

Seattle, Wash.—I have had a great demonstration for my oldest boy. Five months ago I took him out of school, as he was seemingly a nervous wreck, with swollen tonsils, and school doctors said tubercular glands. They were determined to operate on his throat but I would not let them. The glands are all down and swelling out of his throat. He looks the picture of health. Words cannot express my gratitude to those who have helped to sustain me.—*E. M. B.*

San Francisco, Cal.—Catarrh of the head, of thirty years' standing, has disappeared, praise God and thanks to your prayers. The demonstration has added to my faith, and it makes it easier to understand that all things are possible.—*E. T. C.*

Oak Park, Ill.—One year of study with you has given me a clearer understanding of my relation to the Supreme Power and has strengthened my faith to believe that the promises of God are for me now. Very recently I sprained my foot, and was unable to use it. I thought of telegraphing to Unity, but could not reach the telephone. Then the still, small voice said, "Thy help is nigh. This is a test of your faith. Only believe." And such a flood of promises came to mind for a half-hour that the foot seemed a mere shadow in the consciousness of Truth. Then came the thought, "Before they call I will answer and while they are yet speaking will I hear," and this from UNITY, "Faith is the affirmation and the act that bids eternal Truth be present fact," and to my glad surprise the foot was healed and I walked without the least discomfort. The remedy is so wonderful, yet so simple. Often I have reason to be thankful for this ever present help and am trying to interest others. The prosperity idea is new to me, but I have had some startling experiences in a small way.—*M. E. B.*

Marysville, Cal.—On Sunday, during a long train journey, my little daughter was struck by flying cinders. Two became imbedded in the iris of her eye. The doctor connected with the summer resort tried each day to get them

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out, but was unable. By Thursday one cinder had caused suppuration in the capillaries, and the child suffered intensely. Then I telegraphed for prayers. Friday morning, not only were the cinders gone, but the inflammation was almost entirely relieved. Saturday her eye was normal.—*Mrs. L. P.*

Ashland, Ore.—Two weeks ago yesterday I mailed a letter to you asking your prayers on account of a cancer on my face. By the time the letter reached you I could see a change for the better and now it has completely disappeared.—*Mrs. A. J.*

Hoboken, N. J.—A few weeks ago I asked your prayers for my 16-months-old son, who was badly constipated, his bowels moving but every three days. I rejoice to tell you he is healed, thank God.—*Mrs. A. P. P.*

Ithaca, Mich.—For many years at intervals I have suffered from acute indigestion, often being in great agony and have had to resort to morphine as the only relief. A week ago I was taken with one of these spells which promised to be very severe. Not wishing to disturb the people with whom I was stopping, I thought of Unity and your instructions. Immediately I broke out into a heavy sweat, so for some little time I slept. I was awakened with pain, but not so severe. I repeated a prayer and consider that I was instantly healed.—*E. L. S.*

Pilot Rock, Ore.—I am entirely well of rheumatism. For this I thank and praise God.—*Mrs. J. N. S.*

Willsboro, Pa.—I had the worst case of catarrh of head and throat for two or three months. I wrote to you for prayers after two month's suffering and trial of three doctors who did not give any satisfaction. I began to improve in two weeks after writing you, and now am feeling good; no throat trouble in any way.—*Mrs. B. H.*

St. Louis, Mo.—I wrote you for prayers for fallen arches. My feet are now in perfect condition, and I am surely very grateful. I hope all who suffer will turn to God to be healed.—*Mrs. F. A. N.*

Woodland, Cal.—I met with an accident this summer. Catching the heel of my shoe in the stairs, I was thrown six steps. My daughter called a physician who said my hip was slightly dislocated, and I received bad bruises, one to the bone. After applying local remedies for days I told them I was through with drugs. I was tired, lame and full of pain, but I asked God to make me well and let me walk just a few steps. Next morning I arose alone, after a

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good night's rest, and walked to the table, everyone protesting. Later I walked alone to the yard, and in two weeks was able to come home and stay alone.—*Mrs. M. T.*

Cement, Cal.—I wrote you for prayers for my baby. The letter was mailed at four-thirty and by five the rash and redness had left her face, and the pimples have gradually gone. It was the quickest demonstration I have ever witnessed.—*Mrs. M. L. B.*

Forgan, Okla.—My little girls are well and have had no fever since I wrote you. Also my husband's arm is well, and I give the praise and thanks to God. I have a peace I never experienced before.—*Mrs. A. E. S.*

New York City, N. Y.—Some time ago I asked prayers for myself when I thought a cancer was developing. I have waited until now to see if it would return, but I have no pain and am happy and fearless. I also asked prayers for my husband for fever, which had been 104 for five days. I sent you word about 5 p. m. and at 2 a. m. his fever left him.—*Mrs. M. C.*

Goshen, Ind.—Six weeks ago I asked your prayers for L. M., whom the doctor had given up to die, stating he was in the last stages of tuberculosis. Within two weeks after I had written you, he had improved so much the doctor was astounded.—*C. B. J.*

Preston, Md.—I had been subject to catarrh in my head for a number of years and lately it had been very bad. Since I wrote to you for prayers I have been free from any kind of annoyance in my head.—*Mrs. L. G. S.*

New York City, N. Y.—I wrote you asking for prayers for my ear, which was troubling me. My head felt very tight and I was totally deaf in the sore ear. My head has ceased to bother me and I can hear perfectly. This is the first time that a demonstration has come so quickly, and it has greatly increased my faith, as I was healed about the time you received my letter.—*L. S.*

Copper Hill, Ariz.—I wired you asking prayers for my brother-in-law, who was very low with pneumonia. The day I wired you (less than a week ago) he was not expected to live through the night, while today he is able to sit up. He has no temperature and is gaining his strength rapidly.—*Mrs. K. S.*

Washington, D. C.—Thanks be to God who has healed me of stomach trouble—acute indigestion. Since I wrote you for prayers I have not had another attack.—*O. K.*

Spokane, Wash.—I must tell you of our wonderful

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demonstration of God's presence and power. My baby boy overturned a glass of boiling jelly on his shoulder, burning his neck and arm quite severely. My little girls and I joined in prayer, and in less than half an hour the pain had disappeared, and in four days there was a perfect healing, new skin forming without a drawing of the tissues. I did not bandage nor place anything whatever on it.—*Mrs. F. M. S.*

Togo, Sask., Canada—My tooth is feeling fine and is nearly filled.—*Miss V. W.*

San Pedro, Cal.—I was at a nerve sanatarium, suffering from a complete nervous breakdown when my daughter wired for prayers. I was at times delirious, but was always conscious of God with me and speaking to me, even when friends and doctors thought me unconscious, and was never without the assurance that he would bring me again into a state of perfect health. Wonderful Truths were revealed to me when the conscious mind had almost gone. My recovery was a great surprise to all. I am hourly thanking God, for I know his hand held the control.—*B. D.*

Berkeley, Cal.—I wrote to you in regard to severe heart attacks, but I have not had one since writing you, and have been unusually well.—*L. E. E.*

San Angelo, Texas—Just one year ago I sprained or turned my ankle, and the Lord healed it. I walked on it the third day. Praise God for he is mighty and powerful! Recently I laid my hand down on the bottom of the oven in a lot of boiling pie juice. I immediately turned it over to God to heal. I held the Truth that "I am Spirit. Spirit has no pain, therefore I am free from pain, and my hand is healed." Also, "God's Life and Intelligence within me, I love thee and ask thee to heal my hand." I then sang praises for healing and in fifteen minutes I had no more pain, and next day I was able to crochet.—*Mrs. V. T.*

Chestnut, Va.—I am well of the hemorrhage, and my son has secured a good position. I feel that it is through your prayers that both of these desires have been fulfilled. My mind is becoming less disturbed by fear and worry. I am thanking God continually for the "grain of mustard seed" faith that Unity is helping me to develop.—*Mrs. B. P.*

New York City, N. Y.—I wrote for prayers for my small daughter's friend, who was so nervous she could not walk nor write, and her doctor said she would have to stay in bed a year. She has just sent me a letter, written in a steady hand. She is running about just as well and happy as ever.—*D. N. S.*

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PROSPERITY

Nashville, Tenn.—I sent for a Prosperity Bank and asked prayers for a financial and physical condition that seemed serious. I was in debt, unable to continue the work I had been engaged in and was among strangers. Before I received your reply a business deal that seemed dead suddenly came to life, and I had sufficient money to pay my debts and to accept another business proposition. Then after three weeks I thought I would have to rob the Prosperity Bank to buy my dinner. I picked it up, when the words came to me clearly, "Oh! ye of little faith." I put it back on the desk and in less than an hour had a little over $20.—*Mrs. C. F. C.*

Washington, D. C.—I have been blessed since I wrote for the Prosperity Bank and I am thankful. Life is so much better since I learned of Unity.—*J. L. M.*

Tonopali, Nev.—My husband and I have been working faithfully in the Truth, and today came a letter offering him a position he has been asking for, with larger salary. We are full of gratitude, faith and happiness. At the time we wrote you for prayers my husband was out of work, but within a few days he was given a temporary position at an increase in salary.—*Mrs. E. Y. McK.*

Goldsboro, N. C.—Many thanks for prosperity prayers. I have certainly been greatly benefited, both spiritually and in worldly goods.—*Mrs. C. A. M.*

Philadelphia, Pa.—"Before they call, I will answer." I wrote you on Sunday, and on Monday I received a wonderful position, one requiring ability. I was employed with no reference, and to jump to this position has astonished many. I know it was God who brought this to pass, through your close communion with him in my behalf.—*Mrs. C. Y.*

Jennie, Ariz.—We have had wonderful results from the Prosperity Bank. There was a position created for my husband in his line of work with a raise of salary, and the promise of a better position. There are other avenues opening up for the family where there seemed nothing before. We thank God that you have found the way of making demonstrations as Jesus did.—*Mrs. E. F.*

Philadelphia, Miss.—Some time ago I wrote you concerning prayers for abundant rainfall. We had not received rain for nearly ten weeks, and the very day I mailed my letter to you the rain came, followed by a week's good rainfall. I am sure it was the work of the All-Providing, Almighty God.—*J. G. F.*

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Sacramento, Cal.—I wish to acknowledge the prosperity which has come to my husband and me since I sent for the Prosperity Bank last November. Not only are we prosperous, but we are guarded and guided in a way that leaves no doubt of the power of Good.—*M. S.*

Los Angeles, Cal.—I have entered into the prosperity prayers with a heart full of determination to get results, and the results have come. I am benefited spiritually as well as financially.—*Mrs. F. B.*

Fort Crook, Neb.—I have a splendid position and I feel that it is due to you and your literature.—*Mrs. B. F.*

Cleveland, Ohio—I wrote asking the ministry of the Word for my prosperity, that I might be led into my place in the Father's business. As a result I secured an easy and pleasant position. Not only is there a nice working out in my affairs, but a great change in my physical condition. —*C. C. H.*

Jackson, Tenn.—I am earnestly seeking the Lord to awaken my mind, and open my eyes that I may fully understand and do his will. I am offered the best position I ever had in my life. I feel grateful to you for prayers.—*J. F. P.*

Independence, Kans.—Since I wrote you for a Prosperity Bank my husband and I have been greatly blessed, not so much in outward manifestation, although there have been some very good demonstrations, as in the joy of knowing that all our needs are supplied. We are resting constantly in this Truth. We have so many blessings that we have no time for thought of lack.—*Mrs. L. B. K.*

Bingham, Utah—Since my first letter asking you for prayers I first received a raise in wages, and soon after was asked to take a position at another increase.—*M. E. R.*

Tonganoxie, Kans.—I asked prayers for our crops. We needed rain so badly and our corn seemed wilted from the heat. I took the Bible and looked up the verses you told me to read every day. It seemed our corn was gone, but I kept reading and knowing you were with me in the promised Word. Blessed be His Name, we have had a good rain. This proves the power of the Word, not only to me, but has opened my husband's eyes to the Truth.—*Mrs. L.*

Ft. Worth, Texas—I wish to express my gratitude for the many blessings I have received since I wrote you for prayers. I am perfectly well in every way, and have had prosperity demonstrations, one after another.—*Mrs. L. K.*

Los Angeles, Cal.—My heart is filled with gratitude, for your prayers have been successful. My friend has ac-

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complished what was desired, and is now able to finish a much needed education.—*K. H.*

FREEDOM

Beloit, Wis.—I have asked for teeth, and I have a new tooth coming in. I am 67 years young.—*Mrs. H. P.*

Brooklyn, N. Y.—I wrote to you for prayers for my husband. His desire for intoxicating liquor has disappeared. —*Mrs. A. L.*

Dayton, Ohio—I asked prayers for my husband who has been a drinker all his life, and they have been a blessing, for he has stopped drinking. Also I have been more prosperous as a result of your prayers.—*Mrs. B. G. W.*

Jacksonville, Fla.—I am cured from alcoholism. April 3, 1914, was my last drink, and I have not taken a drop since. Cured! Cured! Cured! Praise the Lord!—*M. G.*

Balham, S. W., England—I must tell you about the last air raid we had in London. Walking along the street one fine morning I saw what seemed about fifty air ships (Germans). The noise of the bombs dropping and our guns was great. Fear wanted to start me off running as I saw all around me doing, when through the Word I was filled with poise, and standing still and facing them I said, "God only, Love only, I behold" and almost immediately they were all gone. People remarked how quickly all was over. The Word of God is quick and powerful.—*Mrs. S.*

McRae, Ark.—When I commenced reading UNITY one year ago my husband made fun of me. Now he is a strong Unity man, and has stopped swearing and many other bad habits. My eyes are much better. I can read and write without glasses. I had worn them fifteen years.—*Mrs. R. L. H.*

San Diego, Cal.—I have succeeded wonderfully, with your help, in overcoming my fear of disease, etc. I have never in my life before been so free from worry.—*Mrs. C. S. M.*

Vancouver, B. C.—Have been living without meat all this year and feel so much better. Since I have enrolled as a Good Words member I have noticed such a change in all my affairs. I used to catch mice with a trap, but now the last one I saw I told it to go outside and make its living; that there was nothing here, and since then I have not been troubled with mice. Everything seems to go so smoothly in the home, as we are constantly working along the line that everything is Good.—*W. C. W.*

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Sumner, Wash.—I know that the Holy Spirit is with us as we are so much more successful and prosperous. I can now do some of my work. My husband has not been drinking any for over a year and is a different man in many ways. He now reads the literature and helps me with my treatment. I thank God for the blessings I have received.—*Mrs. E. K.*

Battle Creek, Mich.—For years I have been afraid to be left alone. That fear is leaving me, for when I feel it creeping into my mind I repeat, "I am fearless and free in the Christ Love."—*Mrs. F. S.*

BE YE TRANSFORMED

Detroit, Mich.—About a year ago I wrote for a Prosperity Bank and to Silent Unity for prayers. Crippled and in almost constant pain, I was looked upon as unfit for practical service, and it was suggested that I be placed in some institution where I could do a few light things in the way of work. I knew "Nothing is impossible with God," and decided to trust him who has said, "I will never leave thee nor forsake thee," even though he slay me. During the next eleven months I stayed on with a friend. I would be able to pay rent sometimes, and always the money for food would come through work, enough to supply the need for the time being. I have overcome much and learned much. My faith has taken root downward, and is rising with a clearer vision, and I know I shall not again sink into despair. Recently friends entirely separated from my past have been raised up to me in that mysterious way which God has of performing his wonders. I have found myself suddenly swept into pleasant environment and a prospect ahead of sufficient to pay necessary expenses. All my surroundings suggest refinement and a comfortable living. When my *Weekly Unity* expired a few weeks ago I had no way of paying for its renewal, but decided to exercise my faith and send for another Prosperity Bank. By the time the Bank arrived I was able to deposit the first thirty cents and a few weeks after came the rift in the clouds revealing a new world and many avenues for an independent living. This outlines the good in the objective, but to me greater than this and better is the strengthening of my faith, and the victory over the things of such resistance within.—*Miss E. L.*

Rio de Janeiro, S. A.—Great things are unfolding in my life, yet a casual observer would say, "What?" Nothing is apparently changed in my material conditions, yet all things are changed, for "I am a new creature in Christ

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Jesus." The one thing I asked your prayers for was growth in the higher life, and God has been very lovingly leading me ever upward. I am living day by day according to the direct guidance of the Spirit; and this attitude means more to me than great changes in my affairs, for it means the abiding consciousness of Christ's presence in my soul.—*A. D. M.*

Watertown, Mass.—I do feel that I have grown in understanding and faith, and I thank God for the light he has given me. My health is so improved, and I have lost that bewildered mental condition. I feel very alive and happy.—*Mrs. A. D.*

Goldsboro, N. C.—I do not know how to begin to thank you for the good I am receiving since I have been in touch with you. I see God in everything and everywhere. He helps me in everything I undertake. When I wrote you about my work being taken from me I did not see how I was to live, but I am thankful to say I am now making more money than I ever did.—*L. B.*

Beatrice, Neb.—Since coming into the study of Unity, I have written you numerous times for prayers and have never failed to be benefited. No words can express my great gratitude to you for making my way clear to an understanding of God. We have health, happiness, prosperity and every good thing.—*Mrs. W. B. P.*

Spokane, Wash.—Thank you for your prayers. They have indeed made a new creature out of me. Glory be to God! I can see the same improvement in the rest for whom I have asked prayers. Law suits have been settled out of court so both parties have been contented; operations have been prevented. Love and joy have been brought into hearts that did not know of anything but discontent.—*Mrs. C. S. S.*

Portland, Ore.—My brother, who seemed to receive no benefit from your prayers, which were asked for a long time ago, now hears distinctly with the ear which was deaf, proving over again that the Word of Truth is never lost. I asked for prayers for prosperity and now have a position which gives me an insight into the conduct of affairs, which I needed, and besides this the salary has been increased through no request of mine. In many ways we have been blessed and life is so much easier to me. I used to think of it as a struggle, constant and wearying, but now my viewpoint has changed and I begin to see its splendid possibilities. —*J. A. T.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) 913-925 Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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SEND PAPERS TO BOYS IN FRANCE; JUST STAMP 'EM

Washington, July 18—Magazines and newspapers bearing one-cent stamps hereafter may be posted, unwrapped and unaddressed by persons other than publishers and will be forwarded by postal authorities to American soldiers and sailors in Europe.

In announcing today plans for gathering reading matter conveying home news and fiction to the boys abroad, Postmaster-General Burleson suggested that magazines print the following in the upper right hand corner of their front covers:

"Notice to the reader: When you have finished reading this magazine place a one-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers and sailors at the front. No wrapping —no address."

The publications will be carried under parcel post classification at one cent each, regardless of weight. A concentration station has been designated in each state for assembling of the reading matter.

Magazines may be sent soldiers anywhere in expeditionary service at domestic rates. Be sure to give name in full, division, regiment, company and organization. *Example*:

JOHN HENRY JONES,
Company ———, First Missouri Infantry,
American Expeditionary Force.

Do you know a soldier at the front, or one who is going to the front? Why not send him UNITY for a year? Send us $1.00 with his name and address as above and we will do the rest. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

BRICKS! BRICKS! BRICKS!

No, the Bricks in the New Unity Building have not all been taken. We are holding the walls until all the brick spaces have been spoken for. Several thousand bricks remain and we shall be glad to have you join us.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in October UNITY:

CLASS THOUGHT

November 20 to December 20, 1917

Held daily at 9 p. m.

Giving Thanks Unto Thee continually for Health, Harmony, Wholeness.

PROSPERITY THOUGHT

November 20 to December 20, 1917

Held daily at 12 m.

Mindful of Thy Bounty Always, no Thought or Appearance of Lack can ever be.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Bessie E. Cooper, Geneva, Neb.

Mrs. F. C. Bushee, West Main Road, Bristol Ferry, Rhode Island.

Mrs. C. Wheaton Walter, The Oaks, Brookhaven, L. I., New York.

Mr. and Mrs. Emma Dierker, 518 Mohawk Street, Columbus, Ohio.

F. O. Haensch, 214 South Frazier St., Philadelphia, Penn.

Minnie Munsey, R. F. D., Box 52, Los Banos, Cal.

Mrs. Nannie Highnote, 3128 Boulevard, Galveston, Texas.

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

TWO HANDSOME BOOKS

You may have, in an exquisite limp edition, "Lessons in Truth" and "Christian Healing" bound in a cover not made from animal skin. Without the use of real leather our book-binders have produced these books in a beautifully grained morocco cover with a soft lining. We must acknowledge that the volumes are handsome; lovers of artistic books have sent hundreds of them to friends as choice gifts.

The binding is not only handsome, but also substantial and durable. Through the tests that it has gone, we are sure it will outlive regular book leather. The flexible cover of these volumes lends much to their beauty and adds greater serviceability to the books.

Being in a pocket edition, the books have been printed on very thin paper; completed they measure only 4⅜ by

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7¼ inches, and are less than half an inch thick, but the type is large and clear.

The books are most attractive. Each volume is wrapped in a sheath of shimmery, daintily ribbed paper and placed in a neat little grey-paneled box. The box is again wrapped to keep from soiling in handling. One could not hope to choose a more dainty and artistic gift. The large, clear type, the convenient size, the rich contents within—all are a constant source of delight to the fortunate possessor.

"Christian Healing" in flexible binding is $2.50 per volume, and "Lessons in Truth" in flexible binding is $2.50 per volume.

ONENESS WITH GOD AND NEITHER DO I CONDEMN THEE

An Entirely New Edition of Two Important Essays, by H. EMILIE CADY

Among the excellent writings of H. Emilie Cady, these two essays stand out prominently this present moment. They are conspicuous because they are essential power in meeting scientifically the world's turbulent conditions.

What we now need to know is how we can conform to the higher principles of life while dealing with existing external conditions. We are told, in these two articles, many of the important things that are required.

The ultimate thing which we all have to learn is right relationship to the Supreme Cause of all life. This is clearly defined in "Oneness With God." As it is our earnest desire to become one with the source of Infinite Good, we appreciate the direct light of spiritual illumination, which this booklet gives.

Justice is the subject of the second part. It is especially good, as it is treated with rare insight. Both articles are combined in one booklet.

Our Press department has finished this booklet in a very neat cover. It is attractive, though quite inexpensive, selling for 20 cents.

At present we have plenty back numbers of UNITY Magazine. Our subscribers have responded so generously with their extra copies that we have enough to meet the present demands. We thank all those who sent us the magazines for distribution.

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THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

No other paper has yet been made that can approach the India for its wonderful opacity, great toughness and softness, and its agreeable tone, nor for the ease with which the pages can be turned. A distinguishing characteristic of the Oxford India paper is that the impression on one side does not show through when the other side is being read.

The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $4.50, sent postpaid.

On page 377 you will find notice of Lida H. Hardy's book, "Nature Talks." Read what Veni Cooper-Mathieson, Editor of *The Revealer* and *The Healer*, Australian Magazines of Higher Thought, says about the book:

"No book of modern times, built of modern thought, and addressed to the modern child, contains such a fund of wisdom, clothed in such gentle garments. Here is knowledge for children of all ages, bearing upon all the most important subjects that affect life, rendered so that the simplest mind can grasp it.

"Taking the idea of God as All, and that, therefore, all good things are true gifts of the Divine, the author weaves her tale of fact around the marvels of earth, air light, water, rocks, coal, trees, flowers, seeds, ants, bees, butterflies, fish, birds, animals, man, and other manifestations of Nature's creative art. These tales, too, are doubly interesting: firstly, because they are true, and secondly, because of real literary talent that has made them narratives of quite vivid description, which, nevertheless, is free from technical term, or stereotyped phraseology.

"Parents and guardians having modern children, whose desires run in the direction of education upon modern lines, cannot do better than to procure this book. It will lay a foundation in the young mind which will materially assist in creating that greatest of all desiderata—a proper mental attitude towards all the vital things of our earthly environment and a right conception of our own place and purpose therein."

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HELPED BY UNITY LITERATURE

Calgary, Alta., Canada—Not until I began to read the *Weekly Unity* did I ever try to apply the Law to my life. I did not know how to begin, and the instructions given for daily meditation in the Ten O'clock Silence were just what I needed—the something definite. I commenced to go apart every day and repeat the affirmations given every week. How I loved those quiet, uplifting times! In those days my son, my daughter and I were poor, despondent, delicate in health, struggling with unfamiliar work on a Western homestead and deeply in debt. I felt that the teachings of Unity held the secret of relief for us all, but could not induce my son to study them, so we struggled on. Then my daughter sent me "Lessons in Truth." I found the greatest comfort and assurance in the clear, practical lessons. Then I sent for Charles Fillmore's "Christian Healing." This was the real turning point. My son read it through, considered it, and read it again, and from that time became an enthusiastic student. Just then our material affairs were at the worst, but we were happy and my son's health began to improve. Soon my son let the farm on crop shares and a relative helped him to continue an Agricultural College course. Five years have gone by, my son has graduated and we have been happy. Health and gladness are manifest throughout our lives, instead of sickness and depression. Twice I asked prayers of Silent Unity; once when I was suddenly, and it seemed fatally, ill. My daughter telegraphed, and at once I fell into a deep sleep which lasted many hours. When I awoke I was able to get up and was soon quite well. Another time I was parting with my youngest daughter who had never before been separated from me. She wrote to Unity for help and when the parting came a blessed peace enveloped us both and we knew that all was well.—*Mrs. A. M. H.*

Los Angeles, Cal.—I am thankful that great good has come to me and every day of my life is filled with blessings through your prayers. I cannot be thankful enough that I came into the Unity teaching for it has made a new being of me.—*Mrs. I. L. R.*

Spokane, Wash.—I certainly do thank God daily that I am able to read and understand such books as UNITY. If I should write for an hour I could not begin to tell you what good my family and myself have received. If we would all live up to the Bible, as it is explained in UNITY, all would go right. It could not be otherwise.—*P. M. H.*

New York, N. Y.—I have been taking your literature for the past four years. "Lessons in Truth" and "Christian Healing" have acquainted me with the sweet assurance that

"The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind." *Mrs. E. N. R.*

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"The Path of Love"

By AUGUST HASHAGEN

"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction.

Mr. Hashagen has a beneficent message for the world. He sounds the keynote of the Master's teaching with clarity and sureness. It is the note that will harmonize humanity physically and mentally; a note that if resounded often will become the dominant tone of our lives, which means a mighty power to create peace out of chaos, whether the trouble is in mind, body or affairs. We must be well equipped with this divine quality if happiness and success are to crown our efforts. "The Path of Love" will help anyone to develop this quality —the supreme gift, as it has been called.

A number of specific instances of the proving of the power of love in human experiences are brought forth impressively. Help us to give this worthy booklet a wide circulation.

Well printed in large type and bound in a neat, pleasing cover, "The Path of Love" costs 25 cents.

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Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie Juliet Knox, Unity Center, 5453 Manila Ave.; Unity Center, 1531 17th Ave.
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N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 W. 72d St.; New Thought Publishers, 110 W. 34th St.; Emma E. Haas, 661 E. 225th St.
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Germantown—Unity Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.; Divine Science Reading Room, 216-18 Crary Bldg.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. M. Hunter-Jones, Royal Cecil Hotel.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London W.
Sydney, N. S. Wales—Truth Center I.O.O.F. Temple, Elizabeth St.

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"NATURE TALKS"

By LIDA H. HARDY

An Excellent Course Made Up Entirely of Nature Studies for the Twentieth Century Boy and Girl.

This book will find a place of welcome in the homes of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression.

It is a pleasure to announce this book to our readers, for we know that many of them are searching eagerly for just this kind of a course. Parents and teachers will find "Nature Talks" of great value in awakening in the child an interest and sympathy in the gifts of God. Realizing this, Mrs. Hardy has lovingly dedicated her work to the Home, the School and the Sunday School.

"Nature Talks" contains chapters on the following subjects: Earth, Light, Water, Air, Rocks, Coal, Seeds, Plants, Trees, Flowers, Fruit, Sea Flowers, Starfish, Earthworms, Ants, Bees, Silkworms, Butterflies, Fishes, Frogs, Birds, Squirrels, Cat, Dog, Cow, Horse and Man.

Since the prices of "Nature Talks" have been reduced, we are able to supply the book in neat paper cover for 50 cents; in attractive cloth binding for $1.00.

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Unity Beaux Arts Series

Many editions of this Series, amounting to over 300,000 booklets in circulation, prove that the Unity Beaux Arts Series contains something worth while for the world. In these booklets are found many of the essential truths of life.

The new series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following is a description of the complete series. We call your attention to the special price of $1.00 which we make for the six booklets when ordered at one time. Single copies are 20 cents.

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In this booklet we are taught a wonderful lesson—that of true prosperity. Its practical instructions are invaluable to all those who are striving to demonstrate abundance here and now.

The booklet tells how to be forever free from the law of poverty and want. You will receive great good from reading it. 28 pages. New Beaux Arts Edition. With uniform envelope, price 20 cents.

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CHARLES FILLMORE

Not only for beginners is this booklet of great value, but to all who have not fully realized God as their more abundant life and never failing supply. Especially is the course of treatment profitable to all who are striving to follow and prove the Christ Principle. New Beaux Arts Edition. With uniform envelope, price 20 cents.

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The Practice of the Presence

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TABLE OF CONTENTS

LESSON ONE

The True Character of Being..... 5
Affirmations for Realization of Divine Mind..... 15

LESSON TWO

Being's Perfect Idea; Statements for Realization of Son of God.. 17

LESSON THREE

Manifestation; I Am Realizations..... 28

LESSON FOUR

The Formative Power of Thought..... 38

LESSON FIVE

How to Control Thought; Cleansing and Purifying Statements.... 47

LESSON SIX

The Word; The Power of Words..... 57

LESSON SEVEN

Spirituality, or Prayer and Praise..... 69
Establishing the Perfect Substance..... 78

LESSON EIGHT

Faith; Affirmations for Developing Faith..... 80

LESSON NINE

Imagination; Perfection in Form Established..... 90

LESSON TEN

Will and Understanding; Establishing Will and Understanding...101

LESSON ELEVEN

Judgment and Justice; Statements for Judgment and Justice.....112

LESSON TWELVE

Love; Establishing Divine Love.....123

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 47 KANSAS CITY, MO., NOVEMBER, 1917 No. 5

THE JOY OF THE LORD

IDA M. MINGLE

JOY IS the natural result of harmonizing and developing all the mental faculties and powers in the direction of godliness. This is the joy of the Lord, the joy of living and expressing harmoniously under Divine Law. The greatest joy attainable is the joy of a free, contented, pure mind. This joy comes only through regenerating the consciousness with living Words of Truth.

The spiritual life is a life of joy, despite its having been so long pictured to the contrary. With the *crucified* Savior constituting the rock foundation of Christianity for ages, can we wonder that a spiritual life has been pictured to be one of gloom, long-faced piety, solemnity and tears, and joy a post-mortem experience? The world has been told over and over again that its inhabitants were "miserable sinners," "worms of the dust." Why? So they might know the joy of conversion! But Truth gives us a better way. It assumes that God, the creator of all good, is always present; that man may enter into the joys of this Good when he is ready to seek satisfaction through the soul, rather than through the flesh.

The tragedy of living ceased with the crucifixion of Jesus, and its joys began. Truth heralds with joy a risen Lord, a living Christ, making the resurrection the goal of Jesus' life, rather than the crucifixion. All who follow the Master into the more abundant life which he came to bring shall have the eternal, abiding joy, that fullness of joy of which Jesus so tenderly spoke. This is the glad tidings the

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followers of Jesus were commanded to give to all the world.

Day by day as we speak our messages of Life, Love and Truth, we are sweeping aside the cobwebs of a sorrowful Christianity, with its disease and fears, and giving instead living words that make the desert places of the consciousness of the race rejoice and blossom as the rose. Heaven is joy, and heaven is now being established in the earth. We need no greater proof of the establishment of heaven than the present upheavals, and the clamorings of nations for a peace that will be permanent and abiding. They say, "Make conditions such as to forever prohibit a recurrence of these conflicts." The hearts of the world are hungering for the coming of the Prince of Peace and his kingdom. When the clouds shall have cleared away, men will have realized that they are One Body working for the common good of all, and that all this confusion and commotion was necessary to arouse the world from its lethargy of sin.

Someone has said, "All the way to heaven is heaven." In other words, all the way to harmony is joy. It does not matter if the turbulent waves beat against us at times if it become a joyous opportunity to prove the supremacy of man over mortal conditions. The attitude of the mind of man in harmony with Divine Law is that of a conqueror.

Spiritual growth involves not only conquering the limitations of one's self, but also the upliftment of the whole race. We can bestow upon man no greater joy than knowing the Truth for him, when we discover him floundering about in the mire of despondency. "Greater love hath no man than this, that he lay down his life for his friends." We lay down our lives when we cease to concern ourselves and others with the various ideas and petty conditions that build up the personal man, giving the substance of our thought to resurrecting the eternal man. All suffering and unhappy people must find new ways of thinking and come into the realization that their thoughts shall determine whether they shall be happy and harmonious or otherwise.

Jesus gave us a wonderful prescription when he said,

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"Be of good cheer; I have overcome the world." We know that the same Spirit that raised Jesus up and out of the mortal consciousness is here now, and that we can set it into operation in our lives and affairs through laying hold of it with the same trust, patience, persistency and faith that Jesus did.

Jesus is sometimes pictured as a man of sorrows, but the fruits of his living do not verify this idea. Because Jesus did not go about smiling unnecessarily, can we say he was not happy? Happiness is an interior, calm serenity of the soul that speaks peace and power. From this high and holy place Jesus healed the sick, comforted the sorrowing, gave sight to the blind, made the deaf to hear and the dumb to speak. He destroyed the fears of the people and restored them to equilibrium and poise. Picture to yourself this master of men stopping the funeral cortege, bearing to an earthly resting place the only son of a poor widow. See him take the deceased son by the hand, command him to sit up and restore unto the weeping mother her only child. Can you or I interpret the joy he must have felt? We, who have for a brief moment entered into the joy that comes with an instantaneous healing, have tasted slightly of the joy that continually welled up in the heart of this master of men.

All through the New Testament, joy is pictured as one of the principal fruits of the Spirit. Joy always accompanies the activity of the Word. Who of us have not experienced to some degree this joy of the Lord to meet our every need. How the joy of the Spirit surged through me one night, as I was falling off the porch, clad in the consciousness that God's Divine Idea cannot fall! I landed as lightly as a feather. A friend told me this summer of coming into this joy in the midst of a tornado. When the storm first came up, filled with a great fear, she sought refuge in the cellar. But in the midst of its fury, with the stones battering in the windows, and the furniture tumbling over in the house, she realized that God was not in the wind, but in the midst of her, mighty to protect and shield. She lifted her heart to the Father within, and in the words of Jesus, "Peace, be still,"

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bade the winds to cease. The storm died down, poise was restored to her soul and the joy of the Lord filled her to overflowing with praise and thanksgiving.

The greatest joy that can be given to a waiting world is the glad tidings of Truth, that there is here and now a Principle so perfect that it never fails and that man has power to ally himself with this Principle. Think of the joy of finding and being at-one with this Mighty Power! To contact it for an instant is to seek it always. Do you think it is hard to love the Lord with all the heart, mind, soul and strength? Not when one has known the joy of the Lord sufficiently to have felt its power and presence as a healing balm within.

God created us to have dominion, and we are proving that when we turn our attention to the realm of Divine Ideas, looking to it for the fulfillment of our every need, living becomes as scientific and exact a process as arithmetic or geometry. If you are missing the joy of the Lord, look for the cause of the inharmony. Is it a financial difficulty? What is your mental attitude toward finances? Do you give generously and receive gratefully? These are two requisites necessary to equalize the Divine Law in consciousness in demonstrating abundance. Do you utilize, bless and praise what you have? Jesus took the "few loaves and fishes" and by blessing them, so increased the ideas they represented as to feed a multitude. Remember, too, that he made the multitude sit down in an orderly, expectant attitude of mind, ready to receive the fruits of the law. Had they stood and wrangled and worried as to how they were to be fed, instead of exercising faith and obedience, there would have been no joyful fulfillment of the Word of Increase. Man must fulfill the law through *acting* in harmony with his ideas, if he is to find satisfaction and joy in Truth.

The joy of the Lord enters into every activity of living when we make ourselves receptive to its inflow. There is nothing commonplace in the universe. Back of every manifest thing is the idea that begat it, and back of the idea is God, the Omnipresent and Omnipotent Mind. We live in a

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world of realities, once we enter into the joy of the Lord, for the realm of delusion, sin and materiality are reduced to their primal nothingness through the power of our Word of Truth.

Not until man disobeyed the Inner Voice did living become to him a hard, laborious process. It follows that when man learns again to listen to this Inner Voice, and obey its promptings, that he shall cease to labor in the sweat of his face. Then he will enter into the joy of creating and producing under the original law of the Lord, which is the law of the Word. Through the Word we move upon the all-enfolding, all-responsive, all-loving Substance of Spirit and bring into manifestation the ideas contained in our Word. Work then becomes a joyous expression of the qualities of one's being, and every man becomes an artist in the Lord's school. Ceasing to work for money, man will have plenty because he will reap in proportion to the rich substance of Spirit he puts into his service. Work is only an exchange of service and money is an idea of value. Value your work highly; put love, wisdom, joy and substance into the work at hand and you gravitate to that particular phase of expression in which you find your highest joy and satisfaction.

Joy is not won without we earn it. True we are joint-heirs with Christ, but we must, through an orderly unfoldment of our Divine qualities, prove our sonship. Jesus had no glory thrust upon him. Step by step, proving the supremacy of the Christ in him over the demons of mortal thought, he mounted to the heights. Because Jesus earned his joy, his victory clothed him with dignity and glory, yet left him with the simplicity of a child. Jesus proved that the spiritual life is the real joy-life.

All the world is seeking the expression of joy, although humanity may not be wholly awake to its desire. But it seeks satisfaction in this pursuit and another, unmindful of the exact law that says it shall lose that which it selfishly pursues. The fall of the personal man marks the ascent of the spiritual man. "Man's extremity is God's opportunity." Man must have an unselfish purpose in life if he is to be prosperous and happy. He must love success for the expression

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of good it gives, not for the possession of things it brings. Even those who seek the expression of health must desire to demonstrate health because it is to prove God, rather than to be relieved of discomfort. To enter into the fullness of the joy of the Lord is to seek Truth for its own sake, rather than for the blessings that it brings to the individual. To find the inner kingdom of riches, is to become indifferent to the added things.

We are entitled to every good and perfect gift of God. But let us realize that we make preparation to receive these gifts through coming into the recognition of God as our Divine nature. So long as man separates himself from Divine Mind (God) in thought, just that long will he be separated in manifestation.

Let us insist in positive words of Truth that we are one with the creative joy of the universe; that this joy is the same, yesterday, today and forever, and that it cannot be disturbed. Therefore, we cannot for a single instant lose sight of the abundant, free-flowing joy of our spiritual birthright, which is health, harmony and perfection. The genuine joy comes, not through seeking pleasure after the manner of the world, but through giving the substance of our thought to the cultivation of divine ideas.

Let us hold for the joy of the Now, for Now is the only time. As J. Kendricks Bangs has so aptly put it:

"Today, whatever may annoy,
The word for me is Joy, just simply Joy;
Whate'er there be of sorrow,
I'll put off till tomorrow,
And when tomorrow comes, why then
'T will be Today, and Joy again!"

Much of the lack of joy in the world comes out of being anxious about tomorrow. Jesus said, "Be not anxious for the morrow," and we know that we can so train our minds that we can be poised and happy in the Now. To give the substance of our thought to either the past or the future is to divide the forces of our organism, and rob ourselves of present joy and attainment. As we learn the wonderful law

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of self-expression and realize that we contain within ourselves all capacity, then we can "consider the lilies of the field," and abide in the same consciousness of peace, loveliness and harmony.

We can conceive of no other reason for God creating the universe except for the joy of expressing himself. We too must become a creator, for we partake of the Divine Nature. We must bring forth the Divine Self. The Divine Self is the *new creature* which is to inhabit the new earth, in which there is to be no more death, neither sorrow nor crying, nor any more pain. Joy and gladness is to fill this world when man stands revealed as the sinless, sickless, deathless Son of God. The laws of the kingdom of heaven to be established in the earth are exact and scientific. Man, being Mind, and containing within himself the Spirit of the Almighty, can discern the laws of his creative Parent, and set them into operation in his consciousness. We can only gain consciousness of our Divine Self by expressing that self. Expression under the law of the Lord, is the right use of God, for God is an active, usable Principle of Mind that responds to our true thought and word, bringing forth the exact pattern that we hold in mind. If our minds are filled with thoughts of love, purity and wisdom, and all other qualities of good, we can rest assured that we have entered into the joys of the Lord, and are bringing forth the kingdom of God in the earth. "For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Spirit."

Amid the maddening maze of things,
And tost by storm and flood;
To one fixed trust my spirit clings—
I know that God is good.
I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—*Whittier.*

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A PRAISE TREATMENT



HE teaching of the science of Being deals with your thoughts and not with your physical organisms; it teaches you how to reason and think correctly. "Come, and let us reason together," saith the Lord.

Do you not know that you can reason yourself into having a healthy organism? Well, you can. It has been and is being done by hundreds and thousands of people. As for myself, if you will allow me to be personal, before I tried this method I had always been delicate—very sick a great deal of the time, and delicate always, continually having a doctor and taking medicine; at last I said in desperation to my doctor one day, "Doctor, will I ever be well? Can I ever be a healthy woman?" He just looked at me without a word of reply. "Answer me," I said, "tell me the truth." Then he said, "No, you will never be a well woman; even if it were not for your diseases, which have become chronic, you could never be strong, for you are so delicately constituted and of such a nervous temperament."

I will not tell you what I passed through for a few days, until, by what seemed the merest chance, I was persuaded to go to a Mental Scientist, and what do you suppose he told me? He said, "You *can* be a well, strong woman; you can be just as healthy and just as strong as you want to be. If you will obey the teachings of our Science, you can make yourself able to do whatever you want to do. Health is the divine right of every child of God. God gives nothing but good gifts to his children, and you can have all the health you want."

Now all this sounded like a "fairy story" to me, and I did not believe a word of it; for, mind you, I had been trained to believe that the doctors knew everything about diseases, and how to cure them if they were curable, and how to pronounce upon them when incurable, so I did not believe this man, who knew nothing of medicine, when he

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told me that I could be as well and strong as I wanted to be; but it was a new kind of talk and it sounded good; it almost seemed to me that he was "in the cheering-up business," and so I wanted to hear some more of it, and I went back the next day for another treatment, especially as my husband said, "Try anything that you think will help you."

The sequel of it all is that I am now very sure I accomplish as much work in a day as any woman of my acquaintance. I can walk five and six miles without becoming tired, when formerly, at times, I could scarcely walk across the floor of my room. But my healing did not really come so much from receiving treatments as it did in studying the Science and obeying its teachings myself.

At first I was taught the denials and affirmations, and after I had used them a number of months, was taught this next step, viz.: To take a statement for each day in the week, and hold it week in and week out, month in and month out. Now I will tell you just how to change your consciousness to a state of right thinking.

On Monday make the statement of Being.

On Tuesday use the denials and affirmations; not only the denials of Science, but your own particular denials, and their accompanying affirmations.

Let Wednesday be a praise and thanksgiving day. Praise yourself that you are so kind and loving, and that you are so honest in your intentions of serving the Good; praise yourself that you are so steadfast in these same intentions; praise yourself because you are so strong and healthy, because you have such a sweet, charitable disposition; praise yourself because you see only the good in everyone and everything in the world. Praise yourself for every good thing that you do see in yourself, and for every good thing that you want to see in yourself. You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking, to compel it to appear, for you know that the fruit of your lips will be created for you.

Let Thursday be your day for declaring faith; say,

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"I do believe that God is now working with me and through me and by me and for me;" say it with a sure certainty, for it is true.

On Friday be courageous and strong and powerful; overcome all obstacles by your word; say, "I can do all things through Christ that strengtheneth me;" say this with all your strength, and I tell you you can do just whatever you want to do, even things that will seem like miracles.

On Saturday affirm understanding. Say, "I understand the law of Spirit." Say it lovingly and gratefully, and each Saturday the veil will be a little more removed from before your eyes, until one day you will see clearly; you will know all things and you will be well and strong, and able to do all things.

This is the way that was taught to me. We must be obedient and faithful to Truth teaching in order to be made strong and well.

The "word is God." Whosoever will may learn true words and may speak them.

On Sunday acknowledge results as if you had them already, for you have. The Lord is the health of thy countenance.

A few days ago a man came into our office on an errand. He comes to us regularly once every month, and, to my knowledge, had never before that day made any remarks, simply had transacted his business and gone out; but that day he stopped by our books and cast his eyes over them, as though he was searching for something.

I inquired, "Have you ever been given one of our magazines?"

"No," he replied, "and I was just looking over these books to see if I could find anything that will tell me what you really are teaching."

"Well, it is something very beneficial," I said.

He answered, "I was cured of epilepsy after having it for forty-two years, and I believe it was in the way you teach."

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I asked, "Who cured you?" "I cured myself," he replied.

"How did you do it," I asked. "By prayer," he said.

Then I eagerly asked, "How did you pray? Tell me the very words which you said."

"Well," he replied, "I had tried all the doctors, taken all the medicines, and experimented with almost everything, without being helped at all. I was a church member, and had the Bible at my tongue's end, which I found I knew nothing about after my healing came. One night when I was on my knees praying, something said, 'Try the Lord's way of healing.' I did so, and I was healed before I got up off my knees; and I have never had a spell since."

I asked, "How long ago was that?"

"Four years ago last spring."

I said, "Tell me *exactly* how you prayed."

"I just simply stopped asking the Lord to heal me, but praised him for my perfect health, and I've found out that that is all one has to do. I praise him for everything. I praise all the time. I found as soon as I began to read the Bible from my new standpoint, that from Exodus to James, it was full of promises of health, health to the people if they would only praise God, and that it speaks a great deal more about health than it does salvation of souls. We must praise for what we want."

"Yes," I said, "praise is the secret of the Lord."

"I found that out for a *fact*," replied he, "and I use it in everything; I have healed two of my children with it, one of typhoid fever, the other of diphtheria; we had no doctor for them but just praised for their perfect health, and I thought that maybe it was something like this that you teach in your magazine."

Truly, God is no respecter of persons. How clearly he reveals himself to them who with an honest heart seek to find him.

Good is for you. Good is for *you*. All good is for you, and you have a right to have it. Health is for you. Health is good, and you ought to have it. It is the will of

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God that you should have health. You ought to be so well and healthy through and through that every day would be a joy to you. I know it is the will of God that you should have health. I know it because it is according to unalterable law.

Health is good—you ought to realize that you have health, for you are the child of God—and the child of God lacks no good thing.

Strength is for you. Strength is good, and you ought to realize that you have it. You ought to be so strong that you would be energetic and courageous and hardy and able to surmount and overcome every obstacle. You ought to be able to do everything that you want to do. Strength is good, and you ought to have it. The child of God lacks no good thing.

You ought to have a peaceful, happy home. Nothing but love should abound in your home. Your real home is your consciousness, and what you call your home is only the picture of your thoughts. If anything undesirable shows out in your home, it is because you have had at some time, or are now having, error thoughts. If you have cheerful, peaceful, kind and loving thoughts you will have a happy home.

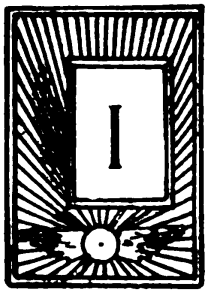
You ought consciously to be wise and intelligent. You ought to realize that you have good judgment. You ought to know that you are capable and efficient. Wisdom and prosperity are good, and you ought to have them consciously, at least as much of them as you need for daily use. Success is good, and the child of God must lack no good thing. Come now, let us be prudent, let us look well to the ways of our household. Let us in the privacy of our home—which means in our most secret thoughts—acknowledge the good and think nothing but true thoughts. Let us prove that our God is the God of health and strength and peace and knowledge and bounty. Claim the good, for as you claim so will you receive.—*From "Heilbroun."*

"Increase of happiness is the sole and only purpose of Creation."

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THE OVERCOMING POWER OF DIVINE FEARLESSNESS

From a Lecture in Unity Auditorium, Kansas City, by CHARLES FILLMORE—*Text, Fourth Chapter of Nehemiah.*



IT IS written in the Scriptures, "Every man's word shall be his burden." We interpret this to mean that the foundation of all burdens is in the thoughts of men. If this be true, and we know by experience that it is, we should give a large part of our attention to the discipline of our thoughts.

Through the power of thought we not only form states of mind in ourselves, but surround ourselves with a thought atmosphere which joins with the thought atmosphere of others and makes a race condition of good or ill, according to the character of the thought.

It is, then, incumbent on all people who teach the doctrine of Jesus Christ, the inner Truth of man's being, to gradually set in right relation all their thoughts. If we are bound in the atmosphere of the race thought, we must loose ourselves and establish a new thought atmosphere. This is the work we are striving to do.

We can concede that certain things are true, but it is not always so easy to demonstrate them. We know, however, that we can send out the power of thought and demonstrate whatever we wish, if we are faithful. Many people are burdened with the word of fear. Sometimes they know not what they fear—the fears come from the thought atmosphere.

As overcomers, we do away with our own fears, then with the race fear. We may establish ourselves in Divine fearlessness by denying all fear and cause of fear and affirming the presence and power of Divine Mind. God is the source of all, and in him there is no fear. "Abiding in thee, I fear no evil." Let us take that word and establish right here a thought atmosphere of fearlessness.

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The fourth chapter of Nehemiah, summed up, states that Nehemiah, realizing the need of a restoration of Jerusalem, went to that city from Babylon, where he had been a captive for many years, and began rebuilding the walls. This chapter tells also of the opposition the builders met in their work, but it is written, "The people were minded to work," and I would call your attention to that as a central proposition.. The Arabs, the Ammonites and the barbarians around Jerusalem were opposed to the building of the walls because it closed them out from the city, and they sent messages to the Jews threatening to kill them if they continued the reconstruction. But Nehemiah kept on praying and working.

Among those in opposition to Nehemiah were certain of the children of Israel who took no interest in the work and had no faith in it. These said to the builders ten times from all places, "Ye must return unto us." But Nehemiah prayed to God and encouraged his people, and they kept on with their work of restoration. This is all illustrative of the work that goes on in every one of us, when we realize that our bodies are indeed the temples of the living God and that we are his chosen city.

We are sometimes asked by what authority we take this Scripture to mean the rebuilding of the body. We recognize no authority but the Spirit of Truth, and every man may speak with assurance when he is led by the Spirit. But we refer those who require some authority other than the indwelling Lord, to Jesus, who was led by this Spirit of Truth. He at one time told the Jews that they might destroy the temple and he would raise it up in three days. They said such a statement was absurd, and reminded him that it took forty-six years to build the temple. "But he spake of the temple of his body" (John 2:21).

If Jesus Christ referred to his body when he spoke of the temple, by the same rule we interpret this lesson to mean the renewal of the walls of the true temple of God, which is man's body. The important thing for us to know is that our bodies need restoration. It is of vastly more importance for

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us to know how to rebuild the walls of these body temples than it is to study this Scripture as history. But if we can see in this history a lesson illustrating a work we all must do, then the Scripture account will be of value to us.

In the very beginning of this lesson story it is related that "the people were minded to work." If you want real health you must change your mind. All the parables of true prophets show the movements of mind, and metaphysicians have no difficulty in discerning the meaning of the illustrations. You must be "minded," that is, willing to do the necessary mental and physical work. If there is a single break in your flesh anywhere, if there is the least departure from the Divine perfection, some of your body walls are down and they must be rebuilt. The first break was mental; the first step in restoration is mental, and the second is physical. You must first have a *mind to work*. We find people who would like to be built up, and be perfectly healthy, but they are mentally lazy. The only way to get healthy is to line up with the Principle of Health underlying all existence.

You have something to do for yourself. If you want somebody to give you pellets, or electricity, or even if you see a step farther and want someone to give you true words to make you well, you are not fulfilling the Divine Law. Every man is beholden to the Law and he must learn it and keep it for himself. All the conditions we do not like have been brought about by our own thinking, and they can only be remedied by disciplining our thoughts along true lines. We cannot shift the burden to another. We eat our own food and breathe our own air. We clearly understand that another cannot eat or breathe for us. If we went to school to study mathematics or music we would expect to do the work for ourselves. We could not sit down and let the professor play for us and saturate us with music to the extent of making musicians of us. It is the same in healing. We cannot let another saturate us with medicine or with metaphysical statements and expect to find true and permanent health. Individual culture is absolutely necessary.

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Every one must lay hold of the Truth for himself, through observing the spiritual law in his every thought, and repair his body and restore it to its glory as the temple of God. If we have a mind in that direction, the work is easy. Start with the proposition that you love to do the work; that you love the Law and love to conform all your thoughts to it. Then you will overcome easily the race indifference to spiritual thought.

When you begin the work of rebuilding your body walls you will meet with some opposition. You will find the Arabs, and the Ammonites, and various barbaric, undisciplined thoughts that have not come within your civilization, in subtle opposition. They even make invasion in your dreams. What is the remedy? Divine fearlessness. When you know that there is but One Mind and that Mind is all-powerful, you have nothing to fear. You must establish yourself in the fearlessness of the Spirit. Do not depend upon anything outside of yourself to save you. Lay hold of the indwelling Spirit, and make yourself one with it.

When you find yourself invaded by fear thoughts, say, "There is nothing to fear from these powerless thoughts. Omnipotent Goodness reigns in my mind." Do not fight. Do not be aggressive. Nehemiah prayed and armed himself, but he did not go out to fight. Pray and arm yourself with the Word, which is the sword of the Spirit, and go on about your work. Do not admit the thought that you have a fight on hand. If you are one with Omnipotence you know that you have all the power of the universe on your side and nothing can be against you. You have nothing to do with enemies. So take the stand that there is no opposition to the work of health and harmony going right forward in your body and affairs.

But sometimes we find our own people calling us back to negation. These thoughts are really the most difficult to handle, because they are very near to us, our own families, those who were our associates before we came into the understanding of the Truth. They come to us in a subtle way and say to us ten times from every place, "You must return

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unto us. You can't get away from us." You may not hear this in just these words, but the thoughts will come. Then take a divine stand. There is nothing else to do. Many of your own thoughts are yet in an unregenerate, weak state, and from them suggestions of doubt and fear come. You must cultivate power and fearlessness, and stand in the strength of the Lord.

Jesus Christ would not go up to Jerusalem until he was ready. He first established himself firmly in Spirit and threw the consciousness of Omnipotent Life out into the cells of his body, until they were obedient. This is a work we must all do. Eternal life does not come by a blind faith.

Sometimes these race thoughts come, saying, "Oh, you will have to return to the bondage of death. Everybody has to die; everybody has to be sick." You hear these statements on every side, and the thought atmosphere is stifling because of them. But stand firm in the Truth. You know your God has said, "Go forward." Take up the truth of the new life and stick to it.

We are followers of Jesus Christ, and he is leading us into a new kingdom. All the old kingdoms are disappearing. The kingdom of Christ is being established in all the affairs of men. When we understand the underlying, unifying Principle of the One Mind, when we know that we are all one family, all the fighting ideas will be put away and peace established in the whole earth.

But we who are forging ahead must stand by the Principle. God is Spirit. God is all, and in him we have Divine freedom. We are no longer in bondage to a law which tears down. We are not one with the opposition, the negative, ignorance and darkness, but we are one with the Universal Good. Positive affirmations will build you up and make you fearless.

A man once said to a doctor, "How is it you can stand the constant association with sickness? How do you keep from taking all these diseases?" The answer was, "I see only the curative side." Let us adopt this thought of health as the one reality. Health comes from understanding

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of the Divine Law and obedience to it. I know of people who make preparation in their homes for sickness. They have closets filled with medicine, and some have an extra room fitted up like a little hospital. They have set their thought force in the direction of sickness, and somebody must get sick to fulfill the law of mind which they have put into action. See everybody healthy and always expect health in yourself, your family and everybody. Think about the great Universal Health, and give no place in your mind to thoughts of disease.

I once read in a medical journal an instance showing the power of thought. A doctor diagnosed the cases of two young men who applied to him for help. He was to let them know the result next day by letter. He wrote one that he was free from disease, but told the other his condition was very serious; that by going to the mountains he might prolong his life for a time, but his heart was bad and that he would eventually die. By mistake the letters were misdirected and the healthy young man received the one containing the word that his case was hopeless. Immediately he gave up his work and went to the mountains, but in a short time died. That patient for whom this diagnosis was intended received instead the word that he was perfectly healthy, and in a short time he was the picture of health.

Be careful what kind of thoughts you sow. They will keep piling up in your mind and the minds of others, and if your words are of impending evil, evil will come to pass in yourself or those who believe your words. You can produce a shaky feeling in your body by giving way to fear thoughts. It is my opinion that earthquakes are caused by the race fear. When a great wave of race fear-thoughts strikes the earth it quakes and shakes like a trembling body of flesh.

But there is nothing to be afraid of when you know the Divine protection. Make a daily affirmation that the power of the Spirit goes before you and that nothing can harm or disturb you, and your body walls will be built up and the symmetry of the Divine Perfection will again appear in you as it did in Christ Jesus.

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A TREATMENT FOR EVERYDAY

Monday—The good that is for me is my God. My God is Life, Truth, Love, Substance, Intelligence, Omnipresence, Omnipotence, Omniscience.

I do not accuse the world or myself of having lustful passions or sensual appetites. God is all.

Tuesday—In my idea of good there is no mixture of evil. There is no evil in Omnipresent Good. There is no opposition to God the Spirit. There is therefore no matter. There is no absence of Life, Substance or Intelligence. There is nothing to hate. There is no sin, sickness or death. There is no burden on my Spirit. There is no failure possible to me.

I do not accuse the world or myself of being a deception. There is no deception. All is Truth.

Wednesday—My Good is my God. My God is my Life, my Truth, my Substance, my Intelligence, my Understanding—Omnipresent, Omnipotent, Omniscient. I am my own understanding, and by it I live and move and have my being, reflecting Wisdom, Strength, Holiness, Unity. I am Spirit, Mind, Principle, and radiate the Light of Omnipresence, Omnipotence, Omniscience. My God works to will and to do that which ought to be done by me. I direct all things by Absolute Principle, and cannot sin, suffer for sin, nor fear sin, sickness, death. I understand God, therefore, "The Father and I are one."

I do not accuse the world or myself of sin. All is Good.

Thursday—I believe that my Understanding folds me 'round with omnipresent, omnipotent Omniscience. I have faith in God; I have the faith of God.

I do not believe in evil; I believe in good. I do not believe in Satan; I believe in Jesus Christ. I do not believe in discord; I believe in peace. I do not believe there is any opposition to Spirit; I believe Spirit reigns supreme today throughout all the world. All is Spirit.

Friday—The words that I speak unto you, it is not I

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that speak, but the Father that dwelleth in me, he doeth the works. I am meek and lowly of heart. As Spirit, which I am, I can preach the gospel, I can heal the sick, I can cast out demons, I can raise the dead. I now work the works of God.

I do not accuse the world or myself of foolishness or ignorance. The wisdom of Jesus Christ reigns in all mankind supreme. All is Good.

Saturday—I understand the secret of instantaneous Spiritual demonstration. I am Omniscience, I am Understanding, I am Strength.

To all the world I proclaim: You are the perfect creation of the living God—Spiritual, harmonious, free, fearless. From every direction, everywhere, come the words of Truth, making you know that you are wise, glad and at peace. You are the living demonstration of the presence of Jesus Christ. I am satisfied with my world. All is Good.

Sunday—While knowing all things and doing all things, I am identified with nothing. I am absolutely free.

THE OTHER SIDE OF HOPE

ROSE BAKER HOWE

You cannot sow the fields of earth,
  Nor with God's forces cope;
Till you have fought for more than life
  The other side of Hope.

You may not see the way you take—
  You still in darkness grope;
Till you have lit the light that waits
  The other side of Hope.

You cannot stand upon the heights—
  You drooper in a mope;
Till you have wrestled with the fiends
  The other side of Hope.

You cannot reach that star of yours,
  By any earthly rope—
'Tis just the working of your wings,
  The other side of Hope.

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THOUGHTS AND THINGS

An Address in Unity Auditorium, Kansas City, by
WILLIAM K. MILLER



Y YOUR thought you are bound, by your thought set free," is the very simple yet far-reaching statement of a Hindoo teacher.

In these few, short words is summed up the whole Science of Mind. Here is the cause of failure or success in life; the reason why some prayers are answered while others are not; the secret of every demonstration through Spiritual Law.

The above statement contains the substance of the teachings of all metaphysical cults, orders and societies, divested of all religious terms; of all that is occult and mysterious, of all mysticism, for in their final analysis all these may be epitomized into thinking right thoughts and speaking right words.

It is not so much a question of "treating" conditions, as it is of searching the individual consciousness for the error thinking which has caused the wrong conditions; for uncontrolled and misdirected thought forces are the cause of all the ills which seem to be.

The whole process of spiritual overcoming resolves itself into a matter of changing one's ideas, beliefs, opinions and habits of thinking.

Every condition in your life is the direct outcome of your beliefs and opinions, strengthened, nourished and added to by the thoughts which you daily entertain, and the words which you daily speak—your thoughts and words being the natural consequence of these same opinions and beliefs.

Now, it does not matter whether people believe this or not, the Law goes on working just the same; but it is only as they are willing to open their minds to this Truth, and thus opening their minds, enter into that knowledge and understanding of thought power and control, that they can come

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into that mastery and dominion over things, which is the Divine birthright of man.

Change your ideas, your beliefs, your opinions, and the outer will change also, for every change in thought habit brings about a corresponding change in body and affairs.

Right here it might be well to consider the question: "What constitutes right thinking?"

It is a common remark of people who are not in the understanding of these laws, when they are first told that the adverse conditions in their lives are due to their own wrong thinking, "Why, I don't think bad thoughts; my thoughts are good." Now, "wrong thoughts" are not necessarily "bad" thoughts, in the common acceptance of the word "bad." I think it would be better to say that adverse conditions are caused by *unscientific* thinking.

We often hear people say, "Why, I don't see what thoughts have to do with our conditions. I had a severe cold (or, I had this, or that) and I had not thought of having anything of the kind." The question for all such people to consider is this: Did you *ever* think about having such an ailment? Or, did you ever think of *anybody else* having such an ailment? That is the point. The conditions you are experiencing now may be the result of thoughts that have long since passed from your conscious recollection. We all know that our affirmations of Truth do not always bring at once into manifestation the good we desire. Sometimes the desired manifestation does not take place for weeks or even months after we have "held the thought" or "spoken the Word" for it; but the delay is always due to some unscientific thinking on the part of the one making the demonstration. Again, it does not necessarily follow that a bodily condition is due to the one who is experiencing that condition having thought about that particular ailment. The condition may be the result of some other discordant thinking. For instance, the conditions called a "cold" may not necessarily come from thinking or talking about a "cold," but may be the result of a tense condition of mind. Fear, worry, anxiety or tense thinking are liable to

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bring about a tense condition of nerves and muscles, and this tense condition is called by the world "taking cold."

Here are a few simple illustrations of how thoughts bind:

Several weeks ago I had occasion to call up Silent Unity one morning, at an early hour. When there is no operator at our switchboard, the calls go in direct to the Silent Unity Department, and as this was before the hour for the operator to be at the switchboard, I took it for granted that my call would go direct to Silent Unity. I did not stop to reason it out, but my mind was so possessed by this idea, that, without giving the matter further consideration, or, in fact, without thinking about it at all, I called for the Unity number, and when I received answer I gave my message and hung up. But the instant I hung up I realized that my call had not gone into Silent Unity at all, but that it was the operator at the switchboard who had answered me.

A gentleman who is quite an earnest Truth student told me an experience he had during the recent street car strike. He lives near Troost Avenue, and uses that line. One morning he had occasion to go to Fifteenth and Troost. He was near Forty-second Street, and finding that all the autos going north took a different route from the one he desired, or else were already full to overflowing, he slowly walked south toward Forty-seventh Street, stopping whenever he saw a car coming toward him. A magnificent car came along, driven by a lady, who, seeing him standing looking as though waiting for a car, stopped and asked him which way he wished to go. He told her he wanted to get to Fifteenth and Troost. "I am going to turn off at Linwood," said the lady, "but you are welcome to go with me that far, if that will help you any." The gentleman thanked her, saying he would wait, as he would doubtless find an auto to Fifteenth Street before long. He continued his walk, until he reached Forty-seventh Street, where he waited for a few minutes. Soon a gentleman came along, in a large car, no one else in the car. He stopped and said to my friend, "I am going downtown. If you are going that way, you are wel-

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come to go in my car." "I want to get to Fifteenth and Troost," answered my friend. "Well," said the gentleman, I was going by the way of the Boulevard, but I guess I could go that way." "Oh, no," answered my friend, "I would not want to put you out in that way. I thank you, however, for your offer. I will find a car soon that will take me to Fifteenth Street." Now, this man had had great success during the entire time of the strike, in finding autos to take him wherever he wished to go, and he had sent his Word before him this morning, and in a few minutes he did find a car going by way of Fifteenth and Troost; but when he told me of the incident, I said to him, "Why, you demonstrated a car to take you where you wanted to go twice. You could have gone with the lady to Linwood, and there you could have found a number of cars going by way of Fifteenth Street, or you could have gone down into the city with her, and there caught a car coming out to Fifteenth and Troost; or the gentleman would have taken you direct to Fifteenth Street. You didn't ask him to do this—he offered to do so of his own free will—why didn't you accept? That was a demonstration of your Word, and you deliberately turned it down." "Well," said he, "I never thought of it that way before. I had my mind so filled with the idea of getting a car bearing the sign 'Fifteenth and Troost,' that I couldn't think of anything else." Now, that was just the trouble. He had that one idea, and was so bound by that idea that he could not see anything else.

Both of these incidents are very simple, but they show just how people are bound by thoughts. These things are occurring hourly in the life of everyone. All systems of religion, politics, government, all social manners and customs of all countries, are the results of this same law on a larger scale. All these things are just so many ideas or thoughts, which are binding people, causing them to do things in many instances which they would not think of doing, were they ruled by reason.

I know of the case of a woman who had a farm. There had been a mortgage on this farm for a number of

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years. She had great faith, and tried for months to free her land from this mortgage, through the power of Truth. Finally she lost the farm. I was so situated that I had access to the facts in this case, and I determined to investigate, and discover, if possible, just where lay the cause of her seeming failure to demonstrate. It seems that some time before this mortgage was foreclosed, a friend, knowing of this woman's desire to be free from her burden, had offered to take her farm, and to give her in exchange a piece of land free from all incumbrance. "But," said she, "I couldn't accept this favor from a friend; and besides, my land wasn't worth very much." Now, this woman had made a good demonstration. Her faith had been justified—her prayer had been answered—but she deliberately refused to recognize her demonstration. Here were two wrong thoughts which bound her and kept success from her. The first was the thought that it was not just the thing to accept a favor (she looked on it as a favor, you see, not as the working of the Law) of this kind from a friend. In other words, she assumed a different attitude of mind toward a friend, than toward a stranger, or one who was regularly engaged in the business world. Personality and inequality are two of the "wrong thoughts" which bind the minds of most people. Her second wrong thought was exposed in her words "and besides, my land wasn't worth very much." She was holding a depreciating thought over her property, and yet in spite of all this, she made her demonstration, had she only had the eyes to see it. However, she is full of faith, and she says, "I have faith that I will demonstrate another home;" and if she remains steadfast in her faith, she will. Not only will she demonstrate another home, but if she understands the Law, she will demonstrate a better home than the one she lost.

Many people have turned seeming failure into success by taking the mental stand: "I have not failed. I have succeeded better than I hoped. The reason I did not gain this I so desired is because something better is in store for me."

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And where this attitude is faithfully maintained, the "something better" always comes.

A certain business man in this city has made it his constant practice to take the optimistic attitude of mind in all things. He related this experience: It seems he has occasion to go from one business place to another in the round of his daily duties. He said that one day when he had been out all day, going about from place to place in order to see the many people he had on his list, and in the evening, after an unusually trying day (he had not found a single person upon whom he had called), he went home feeling very much discouraged. His thought was, "Here I have worked hard all day, trying to see people whom it was so necessary that I should see, and not a single one at his office—I have not accomplished anything." Suddenly a revulsion seemed to take place within him, and he sat up and said positively, "No! that is not so! *I have accomplished everything I set out to do!*" The words came of their own volition as it were, and were accompanied with a feeling of conviction that everything was really all right. He said that within two days' time every item that he had on his list that day was cleared up, and in a most satisfactory manner; some people came to see him, some he met in various places, seemingly by accident, others he found at their places of business when next he called and some of the matters were taken care of in a wholly unexpected way. Did his positive mental attitude have anything to do with this? All who have studied the laws of mind, even in the most casual manner, know that it was that positive, "I have accomplished everything," that brought success out of seeming failure.

The majority of Truth students make the mistake of striving too hard in their use of affirmations and denials. They seem to have the idea that if they become tense they are giving added power to their thought, and that they must throw extra force into their thoughts or words in order to bring about desired results. We do not need to strive hard to put force into our thoughts and words. "Not by might nor by power, but by my Spirit, saith the Lord." Who is

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this Lord of whom we hear so much? The word "Lord" has the same meaning as "Law." The Lord is this Law of Thought. It is Lord Thought who binds you, and this same Lord Thought who sets you free. It is altogether a matter of realizing that every little thought, and the most trifling word, are in themselves the power that brings about results for ill or for good in our lives and affairs. "My Words are Spirit and they are Life, and they shall not return unto me void, but shall accomplish that whereunto they are sent."

A thought admitted to the mind is like a seed placed in the ground. When a seed enters the earth the forces bound up in that seed are liberated and those forces at once begin to work, and later on the result appears in the form of plant or tree; so also, when you think a thought or speak a word you liberate all the power there is in that thought or word, and it at once sets to work to bring about in your body or affairs those conditions which are in accord with the character of that thought or word.

The reason people have mixed results in their lives is because they express mixed thoughts and words.

I remember well when my attention was first called to the importance of studying my thoughts. I had been reading one of Henry Harrison Brown's books, and I came upon a statement that made a deep impression upon my mind. It was this: "Affirm that which you desire to be (or that which you desire) as a present reality. Live as if it were already manifest, and you shall find it manifest."

Now this sounds like a wonderful promise. The first lesson of every Truth student is to learn to affirm the fulfillment of a desire as a present reality, but to live as if it were already manifest—there is the point. It is a common practice among metaphysicians to *act* as though certain desired blessings were already manifest. One of our prominent writers gives an account of a woman who demonstrated a piano by this method. The necessary money for the instrument was not in sight, so she affirmed her piano as already manifest, at the same time reserving a certain corner in her parlor for the instrument, and seeing in her imagination

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the piano occupying that space whenever she entered the room. She would not allow another piece of furniture to occupy this place, nor would she ever stand on this spot. She demonstrated her piano. Many have used this method, and there is no question that it works, but I felt that the statement, "Live as if it were already manifest," contained a much deeper meaning. I thought much upon these words, and finally the light came. In order to really, scientifically live as though a certain condition were manifest, you would have to *think* exactly as you *would* think if you saw that condition a manifest reality.

By the way, *how* do we think? How is this process called thinking carried on—how is thought expressed? There are at least three important modes of thought expression. In the first place, we think in words, just as we carry on conversations with others, or as we would read from a printed page. In the minds of the majority of people there is a constant thought activity which much resembles a conversation carried on between two persons. This is the most common process of thought activity, and the one nearest the surface. This is the plane from which we act when making a deliberate denial of error or affirmation of Truth.

The second mode of thinking is in images or mental pictures. This is a deeper process and much swifter. In a single picture or image we can review scenes and events that might require minutes, hours or even days, to express in outer action, or, if we attempted to work out a description of every detail in words, would fill volumes.

Every thought or word forms a mental image. In many cases people are hardly conscious of these images, but when a conscientious search is made the image is always found. These images bring forth results in body and affairs which are in keeping with their character. It is essential that attention be given to this mode of thought expression, and that we learn to image or picture in our imagination only those things which we would have come to pass.

This idea of "imagining things" is regarded as a great joke among those people who are not in the understanding of

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the laws of mind, but who have nevertheless read or heard statements made by metaphysicians in regard to the imagination. It is a common remark for such people to make, when referring to some adverse condition, "Oh, you just imagined it." It is vitally important that all should wake up to the fact that the imagination is one of the greatest faculties of the mind—in fact, it is so important that it might almost be called the creative power of the mind.

The third mode of thought expression has to deal with what is termed the "emotional nature," for the emotions are nothing but thoughts running riot.

Now, in "thinking as though your desire were manifest," these three modes of thought must be harmonized and brought under dominion of the Will.

In order that you may *think* as "if it were already manifest," you must learn to think, speak and write only those words or sentences that you would think, speak or write under the most desirable condition; you must form only those mental pictures or images that are in harmony with the manifestation of your good, and you must feel only those emotions that you would feel under right conditions.

Here is one of the common causes of the seeming failure to demonstrate in many cases. People will go on day after day making strong affirmations of health, peace, prosperity or happiness, and at the same time they will be holding on in their imaginations to the adverse conditions from which they desire freedom, and if they were to analyze their mental images they would find the picture or image of the old condition still active in the mentality. Then they wonder, "Why, oh, why do I not demonstrate?"

Now, as to these emotions: If you beheld your heart's desire fulfilled, what would be the state of your feelings? How would your emotional nature conduct itself?

If your greatest desire were now fulfilled, if you saw in actual manifestation that which you believe would give you great joy and satisfaction, then surely nothing could cause you the slightest sense of anxiety, fear or doubt; nor would there be the least pang of regret or disappointment.

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There would be no consciousness within you of resentment, grieving, nor any disturbance whatsoever. Then, if you are conscious of any of these feelings or emotions, it is because there is something in your emotional nature that is not acting or living as if your desire were already fulfilled.

These emotions must be taken in hand and trained. In order that you may truly live or think "as if it were already manifest," you must speak (both silently and audibly) only those words, see in imagination only those pictures and give expression to only those emotions or "feelings" which you *would* speak, see and feel "if it were already manifest." When you have done this you will "see it manifest."

People make the mistake of attaching their conscious attention to things, instead of going within their minds, and there, through bringing their words, thoughts, images and emotions into harmony *with the idea of their good being already manifest*, find that good in manifestation. They will say, "Oh, I could be so happy if only I had this or that," and so they would—for a short time. But they must turn square about and realize that their peace, happiness and satisfaction are not in the least degree dependent upon outer conditions, but instead, that all outer conditions are just the result of their inner mental states. In other words, produce in your mind the state of consciousness that is in harmony with the blessing you desire to see in manifestation, and abide in that state of consciousness, and you will soon see that blessing manifest. You have at times experienced a feeling of deep peace, or joy, or satisfaction, without knowing just what caused that state. If you will carefully consider any such experience, you will find that it had nothing to do with any condition in the outer world, but that it was wholly a mental state. It was, in fact, an expression of that real and true state of Divine Mind in each one which has been termed the "Kingdom of Heaven;" for this is what the Kingdom of Heaven is—it is that high state of mind called the Spirit Consciousness, or Divine Mind—the One Perfect Mind. It is not dependent upon things or conditions of the outer, but to the one who finds or builds up in himself this state of mind

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every blessing which the heart of man can desire will manifest, for these blessings *are* the outer correspondence of this inner state, and the two are in reality one. So we see that the admonition, "Seek first the kingdom of heaven and its righteousness (right thinking and right use of the law of thought) and "all these things shall be added unto you," is strictly a scientific statement, and refers to our minds and the thoughts we express.

This state of consciousness known as the "kingdom of heaven" is built out of right thoughts and right words. Just as a house must have a firm foundation in order to be lasting, so also this spiritual consciousness must have for its foundation certain fundamental ideas. Of these fundamental ideas the first and most important is this statement: "There is but One Presence and One Power in the Universe—the Good Omnipotent;" then comes the oft quoted phrase, "With God all things are possible." This statement alone has often been sufficient to enable people to make a desired demonstration, but it is especially intended for the purpose of opening the mind to the All Possibility, and thus paving the way for the bringing about of a desired end. A companion statement is this: "All things are possible to him who believes." The old adage, "Where there's a will there's a way," is right along this line. Take these fundamental ideas, and through often repeating and thinking about them let them become established in your mind as absolute convictions; then see to it that all of your words, thoughts, mental images and emotions are true to these great principles.

I have but just touched upon the borderland of a subject that is virtually without limit. It is for each individual to take up the work, and through the faithful daily study of his thoughts and words, "work out his own salvation."

The Law of Life is simple—I again quote from Mr. Brown, slightly altering his wording. It is this: "Never think a single thought nor speak a single word that you would not have made manifest in your life or the life of another; never image or picture a condition you would not have

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manifest." Turn this just the other way. Think only those thoughts and speak only those words which represent Good; entertain only those mental pictures which you would see made manifest.

Constantly study your daily thoughts and words—for right here, among your common daily thoughts is your field of overcoming. Weed out every negative word, every word which means some undesirable condition. Try for one month using good, strong, positive words, cheerful words, happy words, and note the great difference which this practice will make in your mental states; for it is just a matter of forming the habit.

As you go on in this practice you will find your faith steadily increasing, and you shall say more realizingly each day, "My words *are* Spirit and they *are* Life; they are Truth and power; they are whatsoever I choose to name them and they shall not return unto me void, but they shall—they *do*—accomplish that whereunto I send them."

NOTHING TO FEAR

One great task is to remove this cause of fear from the race. Another is to knit together the races of men into so close a bond of fellowship that no one need fear that he will be compelled at the call of an irresponsible autocrat to slap his brother. The fear of kings, and what kings may do, shall be banished from all lands.

But another task awaits us. It is to reveal to men that there is no power on earth or in heaven that can rule the souls of men. It is to make men see that as spiritual beings they can rise triumphant over every circumstance and be master of themselves. "No harm can come to us on ocean or on shore," except such as we inflict on ourselves. Be it joy or pain, man's business is to be superior to it. Be it satisfaction or disappointment, the soul can rise superior to either.

The great message that comes with modern science is that there is no vengeance in any nook or corner of the universe. No spot in which the temple of love may not be erected.—*Arthur L. Weatherly.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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REINCARNATION AND REGENERATION RECONCILED



E ARE continually being asked by our readers, "How do you reconcile reincarnation with the idea of regeneration?" First, let us understand that reincarnation is not of Divine origin, therefore is not a reality. The All-inclusive Principle of Life, which is God, beholds the creation of itself as living substance. God never made any provision for the death or rebirth of his offspring. Reincarnation is a makeshift set into operation when man fell short of expressing his Divine Self. Had the human family, Adam, continued to receive and obey the inspiration of the Lord God, there would have been no sin and no death; and had there been no death, reincarnation would have had no place in the human experience.

Body, or manifestation, belongs to Being. It is the Holy Spirit of the Trinity, and the avenue through which God expresses himself. The wrong relation of Divine ideas in consciousness is sin, and sin brings forth death. Man is incomplete without his body, and when the body is lost in death, thought activities in the process of fruition again build their own vehicle of expression. The body thus built is not the manifestation of the original body idea of God, and has no permanent life in it until man is born of the Spirit and comes again into consciousness of himself as living, spiritual being.

The "counterfeit," or flesh body, is the product of generation, and is at birth the sum-total of the consciousness that begat it. At the reinception of the soul, which takes place at conception, parental influences begin and the character of the body is changed because of thought impressions. When man is born of the Spirit, he is given an opportunity to regenerate his body, or generate again the Divine ideas that make the perfect body. "Ye must be born again," said Jesus to Nicodemus.

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The command, "Be fruitful, and multiply, and replenish the earth," was given to God's Ideal Man, and pertains to the realm of Ideas. According to the Scriptures, man was not yet formed when this command was given, therefore it cannot be interpreted to apply to flesh generation, or be used as an excuse for sexual indulgences. God blessed the "male and female," and pronounced upon them the idea of increase. The "male and female" are the procreating nucleus, the father-mother principle of each idea. It corresponds to the positive and negative elements in chemistry that fuse and make a perfect whole (one). "What therefore God hath joined together, let not man put asunder." All ideas come into manifestation and this perfect inner union would find its expression in the without, and man (male) and woman (female) be joined together so that "they are no more two, but one flesh." This union would necessarily be a spiritual one, for only in Spirit is there perfect at-one-ment.

Generation is the picture of the false ideas in consciousness regarding the father-mother principle in Being. Instead of giving the substance of his mind to the bringing forth of the eternal, deathless, Divine Self, man has attempted to perpetuate his life through flesh offspring. As a result he entertains over and over again in the family relation all souls that he has intimately touched in *thought*, until the world has become one continual round of death and birth, birth and death. This was the condition in which Jesus found the race when he came teaching the principles of regeneration, and, strange to say, this is the condition of the race in general today, though a new order of purity and harmony is gradually emerging out of the darkness of ignorance.

It is quite true that Scripture records do not show that Jesus used the *word* regeneration often, but he certainly expounded its principles. He recognized God to be the *Father* of Man, and the necessity of man being born of the Spirit before he could *enter into life*. He emphatically denounced the material marriage as a reality when he advised

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the Sadducees, seeking to know which of seven husbands should claim a woman as wife in the resurrection, that when "they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels in heaven." This "rising from the dead" is the process through which every student of Truth is passing. As he ascends out of the limitations of material thought into the realization of the pure ideas of Spirit, as his native realm of Being, he becomes as the "angels in heaven," or at-one with the ideas of Divine Mind.

At this point of unfoldment man is functioning in regeneration, for regeneration is the liberation again *in consciousness* of the original ideas of Divine Mind, which in their harmonious relation bring forth a perfected, deathless body. "But," queries Thomas, "suppose one in regeneration loses his body?" Then he again comes under the provision of reincarnation, and builds his body according to his state of consciousness. Man is never without the consciousness of a body, and consequently a body would always be forthcoming.

So long as souls need a body in which to perfect themselves, just that long will the need be supplied. But let us recognize that there are purer and holier processes through which bodies may be brought into manifestation. Progression is the way of life. Perhaps the people in Truth who conscientiously object to demonstrating eternal life here and now, and so remaining always a living monument to the permanency of God's handiwork, could be utilized in giving bodily expression to these purer souls seeking a vehicle through which to perfect consciousness. And the masters in regeneration, having come into the consciousness of the original law of creation through speaking the Word, could render valuable service in ushering into expression bodies ready for habitation. There is no need of anxiety about a depopulated earth, or the feeling of lonesomeness at the thought of a childless world. Just as long as one needs a child for a plaything, or a symbol by which to grow, that need will be supplied. Thought processes are exact and

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demonstrable. We call into manifestation that which we most desire or that which we antagonize.

However, let us not overlook the vision of regeneration; of an earth peopled by a race of gods—men and women united in one holy purpose—transforming the earth into its original Edenic state of purity and holiness. Man's only purpose is to establish the kingdom of heaven in the earth. While this is first an inner mental process, under the law of Mind, it follows that the without becomes as the within, and man be always permitted to behold his mental children—the manifestation of his ideas.

Let us be generous in our thought toward those souls who have made "themselves eunuchs for the kingdom of heaven's sake;" who have found in God the fulfillment of their every desire. They have no quarrel with those who still prefer to cling to the ideas of reincarnation, because it apparently presents an easier way of living—an easier way for a few paces, but eventually an unsatisfactory one. There is no condemnation in the heart when one understands. "Follow thou me," speaks the Christ, of every soul.

One who has really tasted of the joy, freedom and satisfaction of living in regeneration could never be induced to enter again into the devious paths of sense, with its fluctuating joys and sorrows. The daily crucifixions in regeneration (and there are many opportunities to overcome the flesh man) become a joy and a blessing, for the devotee, with clear seeing eyes, can discern that he is laying the foundation of an eternal habitation, a building not made with hands—a glorified, redeemed body. For in this way old things pass away, and all things are made new, and man becomes "a new creature in Christ Jesus."—*I. M. M.*

"Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."

No one is useless in the world who lightens the burden of it for anyone else.—*Charles Dickens.*

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"WITH ALL THY GETTING, GET UNDERSTANDING"

The Following is a Compilation of Metaphysical Terms Used in Unity.

Divine Mind—The Absolute; the All-inclusive realm of spiritual ideas out of which comes only good.

Regeneration—To spiritually generate, or liberate and redeem in consciousness man's ideas of God, himself and the Universe. This includes the redemption of the body from a corruptible to an incorruptible creation.

Consciousness—The sum-total of mind, comprising thought activities of the superconscious, conscious and subconscious realms.

Superconscious—Super means above. The superconscious realm of Mind embodies those ideas having their origin in Divine Mind, and accessible to man through spiritual thinking.

Conscious—To be aware of the activities of thought in Mind.

Subconscious—Sub means under. Ideas pass through the conscious mind and continue their activities in the body, its functions and memories. The realm of this activity is called subconscious because it underlies the conscious thought realm.

Substance—That for which the thing stands and out of which it is made. The underlying reality of mind.

Spiritual—Pertaining to the Divine consciousness, characterized by the unlimited, the eternal qualities of Spirit.

Mortal—The limited, discordant consciousness built up by ideas based upon the five senses and the limited understanding of the intellect.

Materiality—The limited ideas of mortal thought about substance. Man's thought of things as they appear externally.

Principle—The foundation or fundamental elements comprising a science, but especially the unchangeable Laws of Being.

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Realization—Conscious union with the substance of a thought or Word. The inner conviction of the soul of inherent Truth.

Inherent—That which is potentially a part of Being.

Being—The Omnipotent, Omniscient and Omnipresent Creative Mind.

Omnipotent—All powerful.

Omniscient—All knowing.

Omnipresent—All present.

Reality—That which is unchangeable, infallible and eternal.

Fulfillment—Complete filling full. In metaphysics, the consummation of a mind process.

Expression—The activity of ideas in Mind.

Manifestation—The bringing forth to visibility of ideas and thoughts.

Metaphysics—Above physics. Pertaining to mental and spiritual ideas and their activity in Mind.

THE GREAT DEMONSTRATION

Lesson Six, Preparatory Course, Unity Correspondence School, By A. W. ROLKER

1. *What is a demonstration?*

A change of consciousness from error to truth, from a wrong to a right way of thinking, is called a demonstration. A right way of thinking, however, includes more than the mere conscious acceptance that that in which we formerly believed is untruth, and that which now we accept is Truth. It is necessary that this belief be established in the realm of the subconscious before we can say that the demonstration has been accomplished.

2. *What is the "Great Demonstration"?*

Demonstrating eternal life is the Great Demonstration. The consciousness that despite appearances we may live eternally upon this earth, in other words, that death and funerals are unnecessary. Through maintaining this con-

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sciousness we bring to bear a higher law which nullifies the false thought about life.

3. *What place has "consciousness" in demonstrating?*

It is the very foundation of demonstration. Until the consciousness is established as thoroughly as outlined in the answer to question Number 1 it is not a "consciousness" at all. We must beware of the many little "slips" that crop up in our speech and our ways of thinking, while we are trying to overcome this wrong consciousness. Each one of these tend to make void the effect of benefits derived by conscious affirmation. Not until we have eradicated the last subconscious taint of error can we say that we have established a proper consciousness of Truth.

4. *What is the Absolute?*

God is the Absolute, the unrelated, the Infinite, the limitless. To connect with it we must let go of all selfishness and personality. We then regard ourselves as constituting the instrument through which God does his work. We give over our desires to him. Briefly, we make ourselves one with the great purpose which God has in his creation.

5. *What is the cause of death?*

The cause of death is sin, which is nothing but willful disobedience or else a disobedience due to ignorance, for in either case the effect is the same. We sin as much through not realizing the possibilities that are ours as the offspring of God, as we do by deliberately ignoring these possibilities. In the latter case, *sin* is called the *devil*. "The wages of sin is death."

6. *What is sin?*

Sin is falling short of demonstrating our Divine nature. It is failure to take advantage of the possibilities which God has given us as his Sons. To have been given the possibilities of eternal life here upon earth and then not to know enough to realize these possibilities is a sin. Similarly, not to take advantage of Infinite Love and Wisdom and the other God-

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faculties in us is a sin, the penalty being that we cannot connect or grasp or gain that which we do not claim.

7. *What is the meaning of the "devil"? What other names are given him? Is there a personal devil?*

When man rebelliously or willfully fails to grasp the God-faculties in him as his own, this sort of sin is referred to as the "devil" or "adversary." This is in contradistinction of sinning through ignorance. There is no personal devil. This is nothing but an adverse state of consciousness which has been developed in man, and which keeps on prompting him along the lines of the character which he has given it. The devil might be explained as being operative only through the fact that certain error thoughts which have been established continue to go along thinking and suggesting their thoughts of themselves. "Carnal mind," "Old man," "Personal consciousness," are other names given to this "devil."

8. *Where does the adversary get his power?*

The adversary gets his power from man only. We have been given free power and free will, and we have misused this for personal and selfish purposes, instead of for creation in general. This has established an adverse state of consciousness, which continually prompts to the misuse of our gifts and faculties for personal and selfish ends, instead of throwing them in with the purposes of the Absolute. All the misery in the world is caused by this adverse state of consciousness. Being built up on selfishness, it *is* selfish and it lies to us, trying to make us believe that it is ourselves, so that we will forget we are "Perfect in the Father." If it cannot do anything else it begins to accuse us, therefore the adversary is also known as the "accuser."

9. *How is the accuser overcome?*

The accuser is overcome by coming into the consciousness that it is a liar and a cheat; that it is the result of our own error thoughts of the past and that it is a separate and distinct entity from ourselves and is not ourselves, who are "sinless and perfect Sons of God." One way of over-

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coming the accuser is to deny his existence, and therefore his power, and at the same time affirm our own absolute, unassailable perfection.

10. *What is the Christ righteousness?*

The consciousness that we are the literal children of God and all that this implies is the Christ righteousness. We are inherently perfect. We may have made ourselves appear imperfect through ignorance, but perfection exists in us and we need only to claim it in order to manifest it. Once we get into the consciousness that our real self is the same Real Self that existed in Jesus, and that this same Real Self exists in every man, then we have attained the Christ righteousness. Sin will cease to have dominion over us, for the only power that sin has over us is our belief in it.

11. *What deceptive thoughts concerning life does the adversary give to the race?*

The adversary says, "Ye shall not surely die." He tries to make us think there is no relation existing between sin and death. He tells us that death is inevitable, a law of nature, and that the sinless die as well as those that transgress. It is this belief that robs people of life eternal here upon earth. To overcome this error and attain to everlasting life here and now, without going through the transition called "death," it is necessary to eradicate the belief founded upon the promptings of the adversary and to attain the Christ consciousness, that we are Sons of God, filled with his own eternal Life and that it is his will that we should demonstrate perfection in body.

12. *What place does reincarnation fill in the experience of men?*

Reincarnation is not a part of God's plan of Creation and ultimate destiny of man. It gives to those that have failed in their various earth-lives further opportunities to make good. Resurrection, not reincarnation, is the goal which we all will have to reach. Once we have been thoroughly resurrected reincarnation will cease.

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13. *What is the resurrection?*

Resurrection consists in raising spirit, soul and body into the perfect Christ consciousness. This means that the subconscious, as well as the conscious realm of mind, must be permeated completely with the Truth that we are Sons of God; that not only our spirits, but our souls and our bodies are in the Spirit. This sets aside the "law of sin and death" and makes dominant the law of "the Spirit of Life in Jesus Christ." It removes, in other words, the cause of death and substitutes the cause of eternal life. It is necessary to bear in mind, however, that the *whole* man, spirit, soul and body must be raised into this consciousness.

14. *How does salvation come to man?*

Salvation comes to man as a *free gift* from God, not through "works of righteousness done by man." The law is here, ready to be used by all that care to use it. Man must cultivate Faith in the law, in the knowledge and power that comes to him through Jesus Christ, through merging his outer consciousness into the inner and higher one. At the same time he must work to bring the demonstrations of his new knowledge into effect in his life.

15. *What has man to do with the work of salvation?*

He must put off the old error ideas of the flesh as reality and take full advantage of the law of the Spirit of Life in order to reap its full benefit and attain salvation. He must build up his faith by meditation and fervent demand for enlightenment; must deny all false appearances and must act and feel exactly as if the law of righteousness were already in fulfillment.

16. *What is the first step in putting off the "old man" and in putting on the "new man"?*

The first step is expressed in the quotation, "Reckon ye yourselves to *be dead unto sin.*" The second step is to grow into the consciousness of having "*Risen with Christ.*" This means to impress upon our consciousness and subconsciousness the fact that we are *now* in the spiritual body which Christ had after he was risen. In other words, the body is

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free from the limitations of death or decay. This, of course, includes the consciousness of Christ Perfection in all respects, briefly, the Christ freedom.

17. *What is the "law of sin and death"?*

The "law of sin and death" is the Adam consciousness—a belief in limitation and judging by appearances; a belief in thinking or assuming that the body is matter, subject to certain inevitable laws, and failing to recognize and to impress upon it that it is the temple of the Living God, imperishable, pure Spirit; for our bodies are built according to our thoughts and if these are based upon corruption, decay and corruption will inevitably ensue.

18. *What is "the law of the Spirit of Life in Christ Jesus"?*

The "law of the Spirit of Life in Christ Jesus" is the Christ consciousness. A conscious and subconscious conviction that our bodies are *not* what they appear, but that they are living, Spirit, imperishable, self-renewing, eternal. By holding to the Truth our bodies are built of Substance bearing the characteristics of pure Spirit, incorruptible and everlasting, and subject only to the laws of Spirit itself, the Word is made flesh.

19. *How is the body given the benefit of salvation?*

By awakening consciousness in the various parts of the body. Man in his ordinary state speaks and thinks only from the head. His entire body is an aggregation of ideas of intelligence to which he can talk and which he can awaken so that it will respond. In this way the head, the feet, the various internal organs or any other part of the body can be communicated with. The entire body should be awakened to consciousness in this way, and should be talked to and informed as to the Truth that it is Spirit, incorruptible, everlasting and self-renewing.

20. *Where is the River of Life? How do we come into consciousness of it?*

The River of Life is within man, but he does not know this nor is he able to have it manifest in him until the Spirit

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within has quickened him. Merely to know that this River of Life exists or to believe that it exists is not sufficient. It must be actually felt so that the consciousness receives it. Once the Christ righteousness has opened the way this River flows freely and steadily, giving energy, intelligence and vitality which renews and forever keeps renewed body, soul and Spirit.

MARY HATH CHOSEN

The one thing needful is, not that all your affairs shall work out just as you have planned, but that you shall become established in the Truth, poised and centered in your indwelling Christ, all your God-qualities brought into expression, your character or true Self built up and strengthened in your consciousness, and the very life-fluids and forces of your mind and body lifted up and redeemed. Thus you shall become in the outer the same perfect, spiritual being that you are in the inner, to the end that you may be preserved whole and entire in Christ; Spirit, soul and body being unified. To seek these things of the Spirit is to seek *first* the Kingdom of God and his righteousness; then all outer things that are needed *will be added* unto you, and you will be given the desires of your heart.

Compare and see how much of your time you really spend in seeking God and his righteousness, and in meditating on the Truth, and how much in seeking and praying for the, what appears to you, right adjustment of affairs in the outer. "Martha, Martha, thou art careful and troubled about many things: *But one thing is needful*: and Mary *hath chosen* that good part, which shall not be taken away from her" (Luke 10:41, 42).

The Spirit has made so clear to us that these outer things and conditions are of little moment, compared with the things which are eternal. They are simply being used to teach us to develop our God-given understanding and dominion that we may rise above them; then they adjust themselves easily and quickly. When we see their transitoriness and are no longer moved by them, they pass away.

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SUNDAY LESSONS

SUNDAY, NOVEMBER 25

INCREASING THE LIFE STREAM.—John 5:1-15.

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.

11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?

13. But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15. The man went away, and told the Jews that it was Jesus who had made him whole.

SILENT PRAYER: *The Christ I Am quickens and heals me.*

Jerusalem is the spiritual center in consciousness. A feast in Jerusalem is a receptive state of mind toward all

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spiritual good. Jerusalem means "the city of peace." When we get deep down into the silent recesses of our souls we realize a stillness and sweetness beyond expression. There is a great peace there—the "peace that passeth understanding," and a welling up of an indescribable substance that fills the whole being with satisfaction. This is the point in consciousness where the inflow of original substance takes place. It is physically a nerve center just back of the stomach; spiritually it is the realization in the soul of the unfailing substance of Divine Mind. This consciousness of the soul makes the physical representation.

By dwelling mentally upon God as our substance, and concentrating our attention at the substance center, we can increase the substance flow to the point of appeasing hunger. The coming man will supply his stomach with food in this way, and, through this process of thought appropriation, draw into his organism all the elements necessary to its needs on that plane of consciousness.

Sheep are the most harmless and innocent of all the animals, and they represent the natural life which flows into man's consciousness from Spirit. It is pure, innocent, guileless, and when we open our minds to this realization of Spirit-life we open the gate by the sheep market.

Here is a pool called Bethesda, meaning, "House of Mercy," or "Place of receiving and caring for the sick." There are also five porches of covered colonnades. This "pool" is formed by the realization that our life is being constantly purified, healed and made new by the *activity* of mind. Physically, this is expressed in the purification and upbuilding of the blood by coming in contact with the oxygen of the air in the lungs. The ebb and flow of the waters of the pool is constantly going on, and when our minds are active all the depleted blood corpuscles are purified and renewed.

This great multitude of "sick folk," or depleted life-corpuscles, lie here near this pool under the "five porches," or five-sense limitations. The five-sense consciousness does not realize the power of *I Am* to quicken these inner func-

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tions of man's organism, but lets the weak, depleted life-cells accumulate and burden its system, when a thought of the *activity* of life would, through the Divine Law, set them free from their helplessness.

It is not necessary that all the purification and renewing of the depleted corpuscles shall take place through the lungs when man understands the power of *I Am* to declare the word of activity. Jesus, the *I Am* of Spirit, did not tell the man to go down into the pool and be healed, but said, "Arise, take up thy bed, and walk." Thus we see that the work of the Spirit is not confined to physical processes, although it does not ignore them. If your lung capacity is not equal to the purification of your blood, increase it by declaring the law of *active life.* Anæmic blood may be made vigorous and virile by daily centering the attention in the lungs, and affirming them to be spiritual, and under the perpetual inflow of new life and outflow of old life the lungs will do your will.

Do not be limited by the so-called established laws of nature, or man's mortal thought, that if you have reached the age of "thirty-eight" the life current is beginning to wane—that your "sabbath," or day of rest, is setting in. It is "lawful" in Spirit to declare the perpetual activity of life anywhere, at any time and under all circumstances. Divine Life takes no cognizance of the laws that the intellect has set up for its governing. Life is ever active. It is constantly present in all its fullness and power, and it has no day of rest, or "sabbath."

SUNDAY, DECEMBER 2

THE TRAGEDY OF LUST.—Mark 6:14-29.

14. And king Herod heard thereof; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him.

15. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets.

16. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.

17. For Herod himself had sent forth and laid hold upon John,

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and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

18. For John said unto Herod, It is not lawful for thee to have thy brother's wife.

19. And Herodias set herself against him, and desired to kill him; and she could not;

20. For Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;

22. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist.

26. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

27. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison,

28. And brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

29. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

SILENT PRAYER: *The Spirit of Purity in Christ saves me from the dominion of sense.*

Herod represents sense consciousness. He rules on the plane of mortality. If allowed full rein, he kills out the repentant and redemptive state of mind, represented by John the Baptist, which is beginning its ministry of change and purification in soul and body. The object of this lesson is to show us the various steps that lead up to the tragedy of sense dominion.

In regeneration there is a quickening of the whole man. The life flow is especially increased, and every function

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connected with it is stimulated. This is represented in the lesson as Herod at a feast, at which he was evidently intoxicated. People who are naturally egotistical and domineering develop these qualities in a larger degree under the impulse of the new life current. Unless the meek and lowly frame of mind recommended by Jesus is adopted such people lose their heads, and go farther in their rash egotism than they anticipate.

Herodias represents the feminine side of sense-thought. It resists the accusations of licentiousness by John, the purifier, and schemes to have him put entirely out of consciousness. The daughter of this one, who dances before the king, is sex-sensation. The king is so pleased with her performance that in his ecstacy he is willing to give anything she asks, even to the half of his kingdom. Then, under the suggestion of her mother, the head of John the Baptizer and purifier is requested to be brought to her on a charger. The king then sees what the giving up to his lust ecstacy has led to, and he regrets, but his oath, or thought-word, has gone forth and it cannot be broken. The next step is the cutting off the head, or higher understanding, and its inanimate skull descends to the sensuous nature and is lost in mortality.

This is a true history of thousands, who, immersed in the desires of sense lust, refuse to change their habits when the regenerative process begins. Generation and regeneration are diverse. Those who live under the law of generation give up their kingdom to their progeny and die. Those who come out of this Egypt conserve their substance and transmute it through thought to spiritual energy, which is the foundation of the new body in Christ. Through this conservation and control of the Divine Life and Substance they finally attain the kingdom of God, and sit on the right hand of the Father with Jesus Christ. This is not to be accomplished by an outside deity, but is a work that goes on in the individual. "To him that overcometh," is the oft-repeated promise of the Holy One in Revelation.

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Strength and power and purity come to the soul through mastery of its passions and appetites, and in no other way.

SUNDAY, DECEMBER 9

THE GREATEST DISCOVERY—CASTING OUT EVIL.

I Peter 4:1-11.

1. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin;

2. That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

3. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries:

4. Wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you:

5. Who shall give account to him that is ready to judge the living and the dead.

6. For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer:

8. Above all things being fervent in your love among yourselves; for love covereth a multitude of sins:

9. Using hospitality one to another without murmuring:

10. According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;

11. If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

SILENT PRAYER: *Almighty Father! Help us to realize that there is no reality or power in evil, because thou art good, and thou art all.*

The question is often asked, "What is the greatest discovery of the twentieth century?" Among the many answers we fail to have seen the true one, "The greatest discovery of all centuries is the discovery of the power of thought." The importance of this discovery is slow in reaching the external realms of human consciousness, but it is

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gradually getting there. Mesmer dicovered that one mind could control another, or one man's will that of another. Human ignorance ridiculed him, as it always does those who think beyond accepted standards. His discovery has been resurrected and named hypnotism, and the experiments in this field will convince anyone of the formative power of thought on the body. Both in Europe and America the medical schools have finally accepted that it is a power beyond their comprehension. Subjects are paralyzed, blistered, made insensible to pain and in hundreds of other ways moved to manifest the absolute control of the body by the thought.

There are also the many occult researchers who are experimenting with thought and its laws. They have photographed thought vibrations in anger, fear, sorrow, etc. Mental Science is proving the power of thought as a healing agent. Then the chemists are demonstrating the power of thought on the cells, tissues and salts of the organism. For example, an analysis of the perspiration of a man in melancholy mood is found to be entirely different from one in a happy state of mind.

Thus in many fields of research this great discovery is being demonstrated. It is so universal and so complex that the accepted schools of intellectual science have failed to grasp it. It has not yet been tabulated and classified by them. But it will eventually dawn upon all men that the greatest discovery of any age is the power of thought.

Thought is that process in mind by which substance is acted upon by energy, directed by intelligence. Thus three factors are involved in every thought—substance, energy, intelligence. Spirit is not thought, but lies back of thought. Thought is the movement of ideas in mind.

It is found that one of the laws of thought is that of like attracting and acting upon like. "Birds of a feather flock together." So kindred thoughts gravitate together by a law divine and universal.

The apostle recognizes this power of thought in one who has overcome, and he says, "Arm yourself with the

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same mind." We are powerfully moved by a strong mind that has suffered and triumphed. When we understand this law of thought to lift up all that harmonizes with it we see how the triumphs of Jesus Christ have formed a mental battery, that lifts to higher states all those who align themselves with him.

The cry goes up continually from sin-sick souls everywhere for help, yet this mighty power, always right at hand, is overlooked. The simple prayer, "O Mind of Christ, enter into my mind," will open the way. Then ask for spiritual understanding. Then affirm that you *have* understanding. "Pray believing that ye have received and ye shall receive."

There are many thought atmospheres in this realm in which we live. Two grand divisions are recognized by Christian writers, viz: the Gentile thought and the Israel thought. The Gentile thought is the outer, the senses; and the Israel thought the inner, the spiritual.

The will of the outer realm is described in verses three and four. When we change our thought center from self to Christ, the lusts of the Gentile realm lose their hold upon us and a new state of mind begins.

"The dead" in Scripture always means those who are unconscious of Truth. "The quick" are those who are just awakening, but not yet in the light. The Truth itself is the "judge."

The Word of Truth, or "God-spell" is silently and audibly spoken to this man without understanding, or "dead," and he begins to "live" according to the Spirit.

The "end of all things at hand" is the dissolution in mind of that realm that believes in the reality of material things and conditions. When the Truth enters the consciousness a great change begins in our viewpoint. The reality of body and its environments gradually dissolves in thought and we see the end of earth. Then our minds become truly "sound," and we are sober and prayerful.

When man even faintly realizes the love of God he begins to love his fellow men. There is a "fervent love"

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among Christians that is not found among any other class of people. The Methodist love-feast, when from the Spirit, was a divine ordinance, and those who let the love of God pour itself out in charity do truly cover and forgive a "multitude of sins," not only in themselves but others.

Christian generosity is proverbial the world over. When Truth and love enter the soul, "hospitality one to another without grudging" is always in evidence.

SUNDAY, DECEMBER 16

HEALING THE SENSES.—Luke 17:11-19.

11. And it came to pass, as they were on the way to Jerusalem, that he was passing along the borders of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were not the ten cleansed? but where are the nine?

18. Were there none found that returned to give glory to God, save this stranger?

19. And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

SILENT PRAYER: *By thy cleansing Spirit I am purified and healed. My eyes, my ears, my entire consciousness, have I given to thy restoring power.*

We are all on the "way to Jerusalem," the "city of peace." We are trying to reach it by various roads, but there is but one "way"—the way of a perfectly rounded character according to the Divine standard, which we term the "Christ way."

The *I Am* (Jesus) is on the way with his disciples, or faculties, to Jerusalem, and passes through the midst of

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Samaria and Galilee. Samaria means intellectual perception, and Galilee, life activity.

The truth that there is but one Being and one Source for all that appears, is first an intellectual perception in the realm of consciousness, then it is carried to the next plane of manifestation, which is the active life in the organism. Here are met "ten men that were lepers, which stood afar off."

Leprosy is a disease of the skin and is used as a symbol of the external aspect of life as separated from the Great Central Source—"stood afar off." Ten refers especially to the manner in which the One life manifests in the senses. There are five senses but ten avenues of expression. There are two eyes, two ears, two nostrils, two sides to the mouth and tongue and two sets of sensory nerves, one on each side of the body. Each of these has a certain personal identity delegated to it by the *I Am* and is referred to as "men."

There is a difference between the right and left eye of every individual, no two ears are alike, the two sides of the nose are different in their form and capacity to detect odors, and the two sides of the mouth vary greatly in their ability to masticate and taste food. Some people masticate and taste their food wholly on one side of the mouth, and thus unconsciously develop the muscles of that side until their faces have a lop-sided appearance.

When the new life rushes into consciousness and the inner man perceives its swift vibrations he finds that these ten avenues of expression in the body are sadly deficient in life force. They are leprous, and have been gradually losing their vitality. The eyes are weak, the ears dull, the fingers stiff, etc. All this is changed when the *I Am* declares the law of Omnipotent, Omnipresent Life, and the Ten are healed.

"Go show yourselves unto the priests." The priest stands as the connecting link between mortal man and God, and to "show yourselves" unto the priests means to make this connection absolute in consciousness. Then "as they

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went they were healed." It is in the *doing* of these things that the healing is demonstrated externally. "Faith without works is dead."

Of the ten but one returned to give thanks, means the realization that these ten avenues of expression are after all but One. They are fed by the One Great Law, and all that they are they owe to this mighty One.

THOSE WHO WOULD HAVE MUST GIVE

What would you think of a rose that would say to itself, "I cannot afford to give away to strangers all my beauty and sweetness. I must keep it for myself. It is wasteful extravagance to give these things away"? But behold, the moment it tries to store up, to withhold them from others, they vanish. The fragrance, the beauty do not exist in the unopened bud. It is only when the rose begins to open itself, to exhibit its petals, to give its secret, its life to others, that its beauty and fragrance are developed.

So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very thing he hoped to gain. The very springs of manhood dry up. His finer nature becomes petrified. He grows deaf to the cries of help from his fellow-men. His tears are dried up, and he stares at misfortune without wincing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to love, and you soon lose the power to love. Your affections are paralyzed, your sympathy atrophied from disuse, and you become a moral cripple. But the moment you open wide the door of your narrow life, and like the rose send out without stint your fragrance and beauty upon every passer-by, whether peasant or millionaire, you begin to develop a marvelous power.—*Marden.*

"The prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:15.

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1917

Held daily at 9 p. m.

Giving Thanks Unto Thee continually for Health, Harmony, Wholeness.

PROSPERITY THOUGHT

November 20 to December 20, 1917

Held daily at 12 m.

Mindful of Thy Bounty Always, no Thought or Appearance of Lack can ever be.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from November 16th to Decmber 16th, 1917:

November 16th to December 1st—Luke 1:46-48: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Behold, from henceforth all generations shall call me blessed."

December 1st to December 16th—II Corinthians 2:14-15: "Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

I believe the Bible and it seems to me that your teaching contradicts the account of the Transfiguration, Christ's words to the Sadducees, the words of Paul to the Thessalonians, as well as many other plain statements that have been the comfort of countless souls, grieving as I grieve for the sight of their nearest and dearest ones. Two of the great teachers of New Thought write with faith of a higher life beyond this. Perhaps my strong feeling on this point has prevented me from receiving the help for which I have asked your prayers, but I cannot change it.—* * *

Your objection to our teaching evidently arises from misunderstanding what we mean by the term "death." No doubt you think we mean annihilation, but we do not. As a result of sin, the human race is already in a dying condition, which always finally ends in the loss of the body. It

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is not annihilation, because a resurrection has been promised; but it is death. This point is explained more fully in the booklets, "Attaining Eternal Life," and "Comfort Ye My People."

Man is threefold in his being, and absolute salvation can come only through redeeming the whole man—Spirit, soul and body. All who have lost their bodies will have to return to earthly conditions and build others, through which to take up the problems they left incomplete. This process is called "reincarnation," and will be continued until soul and body are unified and spiritualized.

You mention "comfort" in regard to separation from the form of individuals. Would it not give you more comfort to know that your loved ones will again be given an opportunity to express and demonstrate the Truth, as taught by Jesus Christ, here on this earth, than to consider the uncertainty of a salvation through death? You will be again united with those you love, but it will be right here. Whether or not you will recognize them when they come to be associated with you the next time, will depend entirely upon your study and spiritual development. The reason you love your dear ones is because you have been associated with them in former earthly experiences or lives.

Briefly, as could be stated in a letter, the facts about reincarnation present themselves to us thus: Sin came into the world and death by sin. The work of Jesus Christ is to overcome sin and its consequences, death. Reincarnation is simply a makeshift while men continue to die. The law is that they shall be righteous and live. Reincarnation gives men repeated opportunities to learn the law and keep it. The important point is not, therefore reincarnation, but the overcoming of death.

Every chapter and every verse in the Bible pertains to some definite phase of overcoming, which takes place in the consciousness of each individual, in the growth from "glory to glory" in the spiritual life. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual and his overcoming, it has one interpretation.

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Although we believe there is an outer meaning to all Scripture, and the events and conversations no doubt really occurred, however everything in the outer originates first in an idea, and since these ideas are more important in our own overcoming, we give the Bible incidents an individual interpretation and application.

Moses symbolizes in the individual a discernment of the spiritual Law. Elias, or Elijah, typifies the great zeal of the individual to do the will of God. This generally appears at the time of the so-called "conversion" of the individual. Then comes the desire to cleanse the mental realm (the thoughts). This is the "John the Baptist" state of consciousness; yet, "he that is least in the kingdom of heaven [spiritual consciousness] is greater than he." Jesus Christ is this spiritual consciousness, which must be attained before complete salvation can take place.

The Mount of Transfiguration is the high spiritual consciousness where, through the indwelling Christ, the individual becomes conscious of God. In Matt. 17:10-14, it is explained that the zeal and will (Elias) to do the "works of the Father," and the mental cleansing (John the Baptist) are both fulfilled in the Jesus Christ consciousness. "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them [the thoughts and forces]. Then the disciples understood that he spake unto them of John the Baptist." Given an outer interpretation, this definitely states that Elijah was reincarnated as John the Baptist.

By "Christ's words to the Sadducees," we presume you refer to those recorded in Matt. 22:23-33. These verses are given to show that the old Mosaic Law is fulfilled in Jesus Christ. Moses gave two laws to the people. They would not accept the first one, because they were not willing to give up the things of the flesh; so he gave them a "moral" law, pertaining to the conditions they refused to give up. Jesus taught that this "law" was not sufficient to attain salvation; that they must be "born again"—born of the Spirit. To be born again is to resurrect the old, dead

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error thoughts, and teach them the Truth. At that time the Sadducees married for the gratification of "lust," and in the individual overcoming they are representative of "lust thoughts." In the 30th verse, Jesus explains that in the resurrection this "lust" (marrying) must be done away.

Given an outer interpretation, these verses carry the same message; that a marriage certificate is not a license for "lust;" that in the "resurrection" all lust must be done away with by the married as well as the unmarried, and all must be as pure in thought and act as the "angels of God in heaven." For, "God is not the God of the dead, but of the living," showing death is not God's will for man, and that man does not become conscious of God, or enter into a "higher life" through the avenue of death.

In the 4th chapter of I Thessalonians, Paul is teaching that all men must be redeemed before absolute salvation takes place, and the kingdom of Heaven is established in the earth. The same is true of the individual. "We which are alive," are the spiritual thoughts; and the "dead in Christ," are those thoughts which have not yet been redeemed. These thoughts must be spiritualized first, before we can be "caught up together with them in the clouds, to meet the Lord in the air [high, spiritual place] : and so shall we ever be with the Lord [in heaven—absolute harmony]."

You strike the keynote when you say that your own attitude in this matter has prevented you from demonstrating Truth. "As a man thinketh in his heart, so is he." Thoughts form conditions that correspond with their own character. "Grief" is destructive, and believing in a salvation after death puts all your good off to some future time. Giving your thoughts to "memories" of the past wastes your substance. The "past" and the "future" are the two "thieves" which were crucified on the cross with Jesus.

Peace, health and abundance are yours by Divine birthright. You can be "transformed through the renewing of your mind." Paul gives the exact word for your special need. Enter into realization of this true prayer:

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"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

* * * * * *

Jesus Christ is our pattern and example, and his teachings would naturally have much more weight with us than the words of any of his apostles. The quoted text, "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," would surely show that even though James suggested that the sick call the elders of the church, it would not do away with their going direct to God and realizing the Truth for themselves.

If James referred to an outer body of believing people when he said "church," this could not refer to the ordinary sects and denominations of today, for the "elders" in them do not believe in healing through faith in Jesus Christ. The "church" is the spiritual or Christ Consciousness, and it is first established within the individual who recognizes and realizes the Truth. Each one who knows and practices the Truth is also a member of the outer Christ Body. You can call upon one of these outer "elders," as you have upon us, to pray with and for you the "prayer of faith," or you can go within to your own inner Christ Power, Love and Life (the elders of the Christ Consciousness or Church within you) and through them be filled with the Spirit and healed.

Read the many promises of Jesus Christ regarding the things you can do through faith. Know that his words are true, and in some way all the other teaching of the Bible must, in the light and understanding of the Truth, be made to harmonize with the Christ teaching. You know he said, "If a man keep my saying, he shall never see death" (John 8:51).

Remember that "all things are possible with God," and "all things are possible to him that believeth." "*All things*" mean health and every good.

* * * * * *

You say you want us to heal you and then you will be

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fully convinced of the presence of the Lord. The truth of the matter is that it is God who does the healing. We speak the Word through which God expresses his perfection. You must first know and realize God's Presence, then you can be healed. You cannot be healed first and have the healing cause you to know God afterward. That would be making the effect precede the cause. "The natural man receiveth not the things of the Spirit of God; and he cannot know them, because they are spiritually judged." The cause (God) must come first into consciousness, then the effect (healing) follows. To come into the consciousness of God as omnipresent, and your oneness with him is to be born of the Spirit. Through mind you understand God (Divine Mind).

* * * * * *

We do not demonstrate for specific outcome in personal matters, neither do we pray "against army conscription." We hold the thought for protection, safety and guidance into that which is for the highest good of the individual.

You have yet to learn the lesson of nonresistance. Do not take a personal view of the situation, but become a willing channel through which the Father can work. By your being a Truth student, perhaps he has a special work for you to do at the front, but if you keep resisting even the *thought* of war, you hinder the working of the Spirit in your behalf. Deliverance comes to those who set their love on God, and who will say, "Not my will, but thine be done."

There is other work to be done than taking the consciousness of life from your fellow men, and you can be protected from doing evil or receiving evil, even should you go to the front. The Law of God, which is Love, transcends the law of men, and the trusting soul is preserved by it.

Unify yourself with the Infinite God. Declare that you not only possess Love, but you express it. Then feel and consciously direct it toward your fellow men, and as you love them all, they will hasten to bless you with equal love. Thus you will be surrounded by the All-encircling good which fills you and protects you from all evil. This love

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(protection) that God gives you is limitless, eternal, *sure. It never fails.*

Read the 91st Psalm often, and join with us in this prayer: "Infinite Love and Wisdom enfolds me within and without, protecting me from all harm and guiding me into that which is for my highest good. I am housed in God; therefore no evil can come nigh me; I am kept in peace and safety."

* * * * * *

Is it essential to eliminate meat, eggs, fish and some vegetables from the diet and adopt a fruit, bread and nut diet? Is a moderate use of tobacco detrimental?

We advocate a vegetarian diet for all because we believe it to be for man's higher good. It is not mentally, morally, physically nor spiritually uplifting to man to take the consciousness of life from his fellow creatures—the animals —nor cause others to take it that he might have their dead bodies for food. All the good that is in flesh-food can be had first-hand from the vegetables, fruits, grains and nuts upon which the animal feeds, and by eating these one does not take into his system that which is in a certain stage of decay. The flesh of the animal being killed is stamped with all the fear and anger thoughts which are liberated in man's organism to his detriment. We do not, however, seek to coerce anyone into becoming a non-meat-eater, but leave it to you to decide as to what is for your highest good.

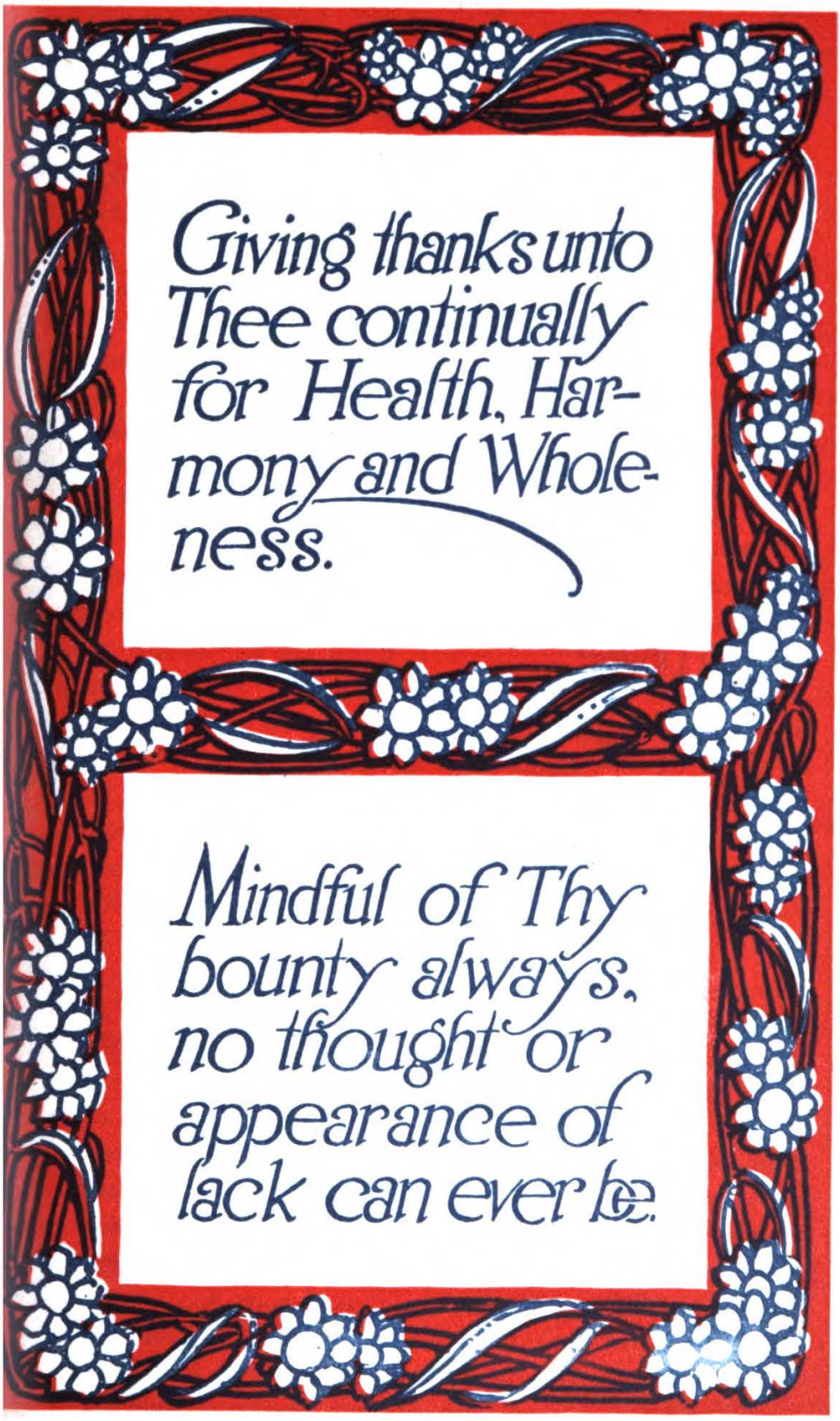
Tobacco, alcohol, coffee, tea and spices of various kinds are stimulants, and are not nourishing or upbuilding to the system of man, therefore are injurious. True satisfaction and freedom from every error thought and habit are to be found in Spirit—God.

* * * * * *

My nervous system became depleted as a result of excessive *solar plexus* breathing exercises. From being exceedingly slender, I have grown daily so very large that it causes me keen distress.

If one plunges into the work uprepared for it and gives an excessive amount of concentration to a single center he is unharnessing forces that only spiritual power can check. For this reason, schools which advocate "awakening the

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solar plexus" very often find themselves getting seriously ahead of the natural order of spiritual unfoldment.

The Spirit has shown us in this work that much of the physical inharmony which the unregenerate man experiences comes from a lack of balance of the forces of the body. It is for this reason that we give much attention to the twelve centers of consciousness in the body—some needing more care than others—that they may all be harmoniously brought under the subjection and dominion of the Spirit.

Where all the centers are equalized one finds the body beautifully manifesting all the Divine Ideas which the Christ Mind holds. The work of body redemption requires careful discernment and a great deal of wisdom.

It will be very easy for you to get hold of yourself if you are faithful and persistent in prayer. It will be necessary for you to take up the other centers, aiming to establish equalization in this way. The inclosed booklet, "Questions and Answers No. 1," gives a list of them and their locations. Always think of your *solar plexus* as manifesting peace and love. Kindly join us in this realization:

"Through the mastery and dominion of the Spirit I have wisdom and power to establish balance and an equalization in all things. All my forces are now working harmoniously in my body to the glory of God."

* * * * * *

It must be the Spirit that tells me to put this little twenty-five cents in. It seems so absurd, but I am moved to do it. You will not take offense, I hope.

We are always thankful for all offerings sent to us, so we thank you sincerely for yours. Our postage stamps cost over $1,000 each month, so you can see what it would mean to us if our correspondents would always remember to inclose even a postage stamp in each letter. One way to multiply Substance is not to consider even a penny small, but to look upon it as filled with the possibilities of Spirit increase. Therefore, we bless all that we receive, and magnify it in the name of the Lord, affirming its return to the giver in running over measure.

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THE SIGNS THAT FOLLOW

This deparment is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Constructive, joyous thinking creates a harmonious body. Blessing and praising the body stimulates it to greater expression of health and beauty. The body is intelligent, being made up of living ideas, and it responds quickly to our thoughts and words. It responds, not only to the thoughts we think about it, but to the thoughts we think of others. So long as we believe in evil as a reality, recognize it as a power in the lives of others, just that long will the effect of evil be pictured forth in our bodies. Every word that we speak (and a formulated thought is a word), vibrates upon the intelligent cells of the organism, imaging upon them the idea which the word represents. If the word is constructive, harmonious and uplifting the cells light up with joy; if the word is destructive, discordant and depressing the cells become dark and die, perhaps of grief. Physical scientists have discerned this "phenomenon" in cell life, and have concluded that if a balance could be struck between the dark and light cells, the body would be perpetually renewed and never die.

The student of Truth, understanding the cause of the light and dark cells to be one of thought, can so order his thinking as to bring into expression the "body of light," in which there shall be no more sickness, age or death. The mission of man is to glorify the Father, and man can offer no greater tribute to the Father than a perfected and holy (whole) body.

Many of our readers are rejoicing in an understanding

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of the Divine Law governing harmonious body building, and their letters are full of thanksgiving to the Giver of all Good for freedom from inharmonious thinking and its effect—sickness, poverty and disease. The following are extracts from letters received recently from those who have been set free from bondage to error, through knowledge of the Truth:

HEALTH

Fort Dodge, Iowa—I wish to tell you of the wonderful results of your prayers for my little nephew. He had been helpless all summer with what was termed acute St. Vitus dance, being unable to talk or walk. He had every attention in materia medica, massages, etc., but nothing improved his condition and his parents lost all hopes of his ever being normal again. I kept holding the thought that God would make him free and whole, and finally wrote you for prayers. Within two days after posting the letter little J. got up and walked and talked and is now well again, astonishing those who knew his condition by recovering in such a short time.—*D. L. K.*

Bridgeport, Conn.—My husband's health is better than it has been in years. He can read the newspapers once more, and we know that his sight will be perfect. It is wonderful. I had neuralgia for over a year, lasting two and three weeks at a time, and was healed by prayer in an instant. It seemed as though something swept through my whole body and I was healed. Four years ago a growth the size of an egg came into my left breast. I went to a hospital to get ready for an operation, when it was decided best to wait until cooler weather. In October it began to pain again and the doctor said it had every indication of cancer. I came home and started to pray, and in two days every trace of it had disappeared. The doctors would not believe me, but made an examination and found that it was entirely gone. I know that God's ways are perfect ways.—*Mrs. E. P. H.*

St. Paul, Minn.—I have been wonderfully helped by your prayers, and have gained in health and strength beyond belief. Two months ago, after having been given up to die, and having made plans concerning my possessions and burial, I received an impression one morning as though God spoke and asked why I was dying. I answered, because it was impossible to live with a sagging stomach, sagging bowels, a stricture in the lower bowel and adhesions at the outlet of the stomach, as an X-ray had shown. Besides,

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the doctor had said some malignant growth might come upon these diseased organs, and in that case I was anxious to go. But upon meditating upon God's will for me, I could discover no reason why it was not God's will that I be whole and well, so I began to study his Word and asked prayers of Unity. I began to grow stronger from that day, and in two weeks I was up and about, helping with light housekeeping and eating solid food, which I had not tasted for seven weeks. I read in UNITY that we could pray and receive any blessing. There were several things I wanted and could not ask my husband for until the doctor bill was paid. So I told God all about it, believing I should receive, and trusted with no thought of hurry. In about three weeks a letter came from my brother containing a draft for $30.00, the exact amount I needed. It came, not as a gift, but was what he considered due me for taking care of a nephew, for which I never dreamed of receiving money.—*Mrs. C. C.*

Kokomo, Colo.—I see the manifestation of Truth in little W. His arm is so much better that he can raise it and straighten out his fingers, and he seldom has a convulsion. Today I had a game of ball with him, while six weeks ago he lay in a stupor.—*Mrs. I. M.*

New York, N. Y.—Last January I telegraphed you for prayers in behalf of my brother, who had been placed in the State Hospital for the Insane. Several doctors pronounced his case hopeless. The second evening after my telegram was sent my mother and I sat praying when suddenly she looked at me with a changed countenance and said, "The dreadful burden has been lifted from me. I know our boy is in God's care and all will be well." We visited him the next day and found him wonderfully improved. He was able to leave the hospital in a short time, and has continued to improve ever since.—*Mrs. A. W.*

Toronto Ontario, Canada—Since writing for prayers my sister-in-law, who was blind as the result of a shock, is seeing as well as before her illness, much to the surprise of her friends and the specialist. Last Tuesday my brother was thought to be nearing the last, but on the following morning the breathing became normal, the lungs cleared and he was able to be helped into a chair and take nourishment. —*Mrs. C. L. H.*

Vienna, Ga.—Mr. M., for whom I asked prayers for paralysis, became helpless at noon yesterday so that he could not walk at all. I commanded him in the name of Jesus Christ to arise and walk and spoke other words of Truth for

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him, saying, "The Power that raised up Jesus now raises you up." This morning he is walking as well as ever.—*C. M. S.*

Griffin, Ga.—One week ago my husband telegraphed you to pray for me for blood poison. In three hours the fever left and I have been getting better every day. Am up now and feeling fine.—*Mrs. E. R. B.*

Philadelphia, Pa.—I wrote to you for prayers for my husband who had been very seriously injured by being thrown from an automobile. The hospital corps gave absolutely no hope and said that if he did recover his mind would be affected. Today, thanks to God and to you for your prayers of faith, he is fully restored mentally and physically; in fact, is in better condition than before he was hurt. His recovery is certainly an evidence of the nearness of God and the power of prayer. I shall be glad to have my name and address printed so all may see and know that there is no case too hard for Omnipotence.—*Mrs. Florence L. Foulkes, 714 N. 42d Street.*

Waukesha, Wis.—I cannot in words express my deep gratitude. I have been cured, not only of cancer of the womb, but of a severe bronchial disorder.—*Mrs. P. M. S.*

Springfield, Mass.—I am still improving, for which I thank God. I can get about without crutches, something I have not done for three years.—*Mrs. O.*

Madison, Wis.—My sister, for whom I asked prayers, had been in the hospital fourteen weeks and was told when discharged that she would never walk again, as the fracture had not knitted and never would. Her physician warned her not to try to stand alone. In two weeks after asking prayers she was walking alone.—*A. B. C.*

New York, N. Y.—I wrote you some time ago for prayers for gallstone colic. I have had no recurrence of it since writing.—*Mrs. Wm. H. B.*

Mechanicsburg, Pa.—The man who had hip joint trouble in a very aggravated form is healed. My brother-in-law, for whom I asked prayers for severe pains in the back, is also entirely well.—*C. M. K.*

Detroit, Mich.—Since I wrote for your prayers for fallen arches my feet have not troubled me at all, and I have also enjoyed better general health.—*A. C. P.*

Jamestown, N. Y.—I have always had severe stomach trouble and been weak and thin. Since writing you for prayers I have improved wonderfully. My whole body is stronger.—*M. B. D.*

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PROSPERITY

Chicago, Ill.—I realize that my affairs are under Divine Law. While riding across the state of Montana in a touring car I lost my purse containing every available cent I had. I immediately began to ask God for its restoration, firmly believing that it would be restored. My daughter drove back fifteen miles to a small town where we had stopped and found the purse intact where I had dropped it. —*Mrs. M. E. B.*

Seattle, Wash.—I had sent my letter for prayers asking you to wait for an offering, when my mail brought me $20, as if "rained down from heaven." I know it was the Spirit working through God's plenty.—*Mrs. W. E. D.*

Wheeling, W. Va.—Less than a week after I wrote you asking prayers for prosperity for my husband a man came to the house and offered him work where he has a chance for advancement.—*Mrs. C. L. G.*

Pasadena, Cal.—At the time I asked for prayers and the Prosperity Bank we had bills waiting to be paid, and did not know where the money was coming from, but they are all paid now. My brothers for whom I asked success have both got work.—*M. B. G.*

Redlands, Cal.—I have realized that God's Substance is the strength of my life, for I have worked fourteen to eighteen hours a day for three months, and not one night did I go to bed tired. I have had splendid results with my fruit and have been speaking the Truth to my potatoes, and am glad they are responding. I felt the work came in answer to your prayers, and have been so happy and well.—*H. N.*

Portland, Ore.—After writing you for prayers I was able to resume my position last January and have continued it every day since, depending upon God for my health, strength and power. My salary has been raised three times during the past year, and it means much to me when I know it is in accordance with Divine Law. My husband went into a new position the first of the month at a higher salary. The offer came to him from a department store where I have been spending a few minutes in silence every day, so it seemed to come as a direct answer to prayer and the realizations I had of prosperity. This did not all come suddenly. There were days and weeks and months when I could see no answer, but I made up my mind I would have faith and never waver, and it is only by looking over the past year that I can see how wonderfully I have been blessed.—*Mrs. S. H.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo., or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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ABOUT THE CORRESPONDENCE SCHOOL

Some of our readers have misunderstood the item in September UNITY headed, "Do You Want to Teach?" They have concluded that we have a course of lessons that will give them an understanding of Truth sufficient to teach it in six months' study. The import of the notice was that we could teach one the fundamentals necessary to become a primary teacher in six months if he had been a reader of Unity literature for at least one year. No one can take up the Correspondence Course without preparatory study. The "Cady Lessons" and "Christian Healing" are the best books to study as a foundation for the Correspondence Course.

The Correspondence School Course covers the written instruction of the Unity School of Practical Christianity, and is a scientific exposition of the principles of Truth as taught by Jesus Christ. Much time, thought and money have been utilized in preparing these lessons, and every earnest seeker of Truth will find them a sure foundation upon which to build spiritual understanding. Because of the consecrated attention necessary in the proper preparation of these lessons, we require that prospective students read the Unity literature for at least one year before making application for enrollment. Students of the Correspondence School are unfolding the Divine Self and fitting themselves to become teachers in the Lord's vineyard, and for this reason their study should be thorough, systematic and scientific.

The Correspondence School is not a part of Silent Unity, but an independent department. The expense of carrying on the work is met with freewill offerings, sent direct to the Correspondence School Department by the students. We ask the loving consideration and coöperation of our students in this matter.

DOING YOUR BIT

The world is in a period of transition. Nearly every nation is in conflict. War and destruction are shaking the very foundations of the world, and nothing seems permanent.

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But there is one stable and unalterable thing and that is the Truth. It is quite evident that the time has come for a new race and a new earth. That time is at hand and war will soon die of its own destructive force. Then Love shall fill the hearts of all men who tread the face of this earth. But men must be shown the way to lay hold of the constructive power of love, and it is the duty of every Truth student to help his neighbor into the Light. So long as man has not the Love of God and his fellow men in his heart, war will continue. When man realizes Love as the creative force of all that truly is, then will come the Millenium.

Christmas is the immediate opportunity of everyone to place in the hands of those about him, not the useless gew-gaw which delights the eye and then becomes shabby and forgotten, not the trifle which is of the sense man, but a gift of the *true Christ Spirit.* It is a wonderful opportunity to plant the seed which will eliminate from the face of the earth and the spirit of all people the destructive, disorderly ideas which break forth in that inharmonious expression we know as *war.*

With this thought in mind we have prepared a description of books, booklets and literature which are especially fitted to be used in the capacity of gifts. Every item is neatly bound and printed on good paper. Each book is crammed full of the message of Love and Peace. If you will read the tinted section in this number of UNITY and select your gifts from it, instead of wearing yourself out with Christmas shopping, you will not only conserve your energy, but bring permanent joy to those you remember, in sending them a *live* and *vital* gift.

THE HIGH COST OF LIVING

Some of our subscribers are stopping UNITY "because of the high cost of living." One lady says she must keep up with current events and it is necessary to take a larger number of daily and weekly papers!

Jesus taught that God has set before us a great feast and that he invites us all to partake of it, but that we make

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many excuses and stay away from his bountiful table. Our literature explains where this table is spread and how man may partake of the feast and be filled.

If Jesus taught the Truth we can all be supplied with necessary things of every kind if we will first seek God and his righteous law. When times grow hard then is the opportunity to partake of the great supper God has prepared for those that believe in his omnipresent substance and life, and whoever, in attempts to economize, cuts off the literature that points the way to the One Omnipresent Resource is beginning the starvation of both soul and body.

BRICK BLESSINGS

We thank you, our dear friends and coworkers, for your blessings upon the new building.

We have not yet begun the placing of the names on the walls, but the painters have marked the bricks on the two floors allotted to the blessings. Little panels with winged globes at the top, have been put on the four sides of the supporting columns. These are to contain some of the blessings. Others will be paneled, and others, framed and unframed, will make the walls most unique and interesting.

The Unity Building belongs to the Unity people everywhere. If you are one of us, put a little money into the Society's real estate.

This will be one of the blessings:

Bless the Four Corners of this House,
And be the Lintel blest;
And bless the Hearth, and bless the Board,
And bless each place of Rest;
And bless the Door that opens wide
To stranger as to kin;
And bless each crystal Windowpane
That lets the Starlight in;
And bless the Rooftree overhead
And every sturdy Wall;
The Peace of Man, the Peace of God,
The Peace of Love on all!

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THE MOST USEFUL GIFT

You have often been told to make your gifts "useful as well as ornamental."

What is a useful gift? A short answer is: A useful gift is one that can be used in some daily activity of mind or body.

When you think of books you always think of something that will reach the mind alone.

But suppose you could get a line of books that would reach the mind and the body, and in many instances the finances?

You could not help admitting that a book of this character would be the most useful present you could give.

There are just such books, and these to which your attention is called are among them.

A continuous stream of literature has gone out from this Society for over twenty-five years, and it has come to be known as the *Unity Teaching*.

Basing our estimate on the number of letters received from our readers during the past quarter of a century, and the number who have testified that they have been helped and healed through reading the literature, we find the total to be over one million.

We are safe in claiming that in all the history of the world there is no record of a band of people having a literature that has produced such direct results in healing and helping men and women in various ways.

It is true there are schools that have through their practitioners equaled this, but not in the unaided power of the printed word.

Unity literature opens the minds and heals the bodies of people without a teacher. It even reaches people who do not read English—a few words grasped by the mind opens the understanding.

We have found the *hidden power* of the Creative Word, and we are communicating it freely to people in all parts of the world.

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For this reason we call your attention to the undisputed fact that the most useful present you can make is a book that will illuminate the mind, heal the body and help the finances.

Should you hesitate a moment about what to give for Christmas when you absolutely *know* what the most useful gift is?

We print over one hundred books, booklets and tracts. The list on the tinted pages of this issue contains many of them.

YOUR ATTENTION? YES—THANKS

The above head refers to a communication to our readers in September UNITY. We there explained how the high cost of living had affected the publishing department of the Unity work and what our readers could do to prevent an increase in the subscription price of our publications. Here are some of the suggestions we made in that communication:

Some of the ways in which our subscribers can help us:

1. By renewing your subscription promptly when your magazine comes in a pink wrapper. This saves our sending a second notice.

2. By subscribing for several years in advance. This saves expiration notice and changes on list.

3. By a generous patronage of our Book Department. In selecting gifts for your friends use Unity books. The Truth which they teach will bring a lasting lesson to every reader, and those who get the light will eternally bless you.

4. When you remember that our work is conducted on the freewill offering plan, and that you are really one of the Publishing Department, you should coöperate in everything that is done for the good of the people. "Give and it shall be given unto you; good measure, heaped up, pressed down and running over."

There has been an unusually generous response to the above, and by a continuous remembrance of these seemingly small things you will make easier our way.

To the friends who have written us such good letters we are thankful, and especially to those who have joined in

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the "vote of confidence" by renewing their subscriptions for several years in advance. These renewals have been from two years to fifty years! Is not a fifty-year subscription a "vote of confidence"?

Remember the new three-cent postage. We are blessing the little green men and are calling them Peace, Power and Prosperity as we stick them to the letters we send you.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various place are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Elmer E. Schooley, 516 K St., N. E., Washington, D. C.

F. O. Haensch, 214 S. Frazier St., W. Philadelphia, Pennsylvania.

Miss Lizzie Schilz, R. R. 5, Simcoe, Ont., Canada.

Mrs. J. C. Gaiser, 33 W. Main St., Woodland, California.

Mrs. J. B. Flack, 827 10th St., Douglas, Ariz.

Lydia M. Collins, 25 North 28th St., Flushing L. I., N. Y.

Mrs. A. K. Myers, 639 S. 2d East Salt Lake City, Utah.

J. H. Higdon, 315 East Nuova St., San Antonio, Texas.

Mrs. Emma J. Evans, 1508 N. 26th St., Des Moines, Iowa.

Mrs. Phil. Fischle, Mrs. S. W. Friedman, 1919 Tenth Ave., S., Birmingham, Ala.

Jessie McCarthy, Midvale, Idaho.

Mrs. W. F. Paine, 840 Emerson St., Saginaw, Mich.

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SOMETHING FOR THE SOLDIERS

"Bill, as you go out toss this new book in the fish pond," I said to the office boy.

"Why, Royal," he pleaded, "it will ruin the binding."

"We'll take a chance on that," I replied, and turned to the matter of putting the finishing touches to the holiday section of the December UNITY. Then the kahki bound book, floating around with the fish, never occurred to my mind again until I beheld it the next morning all hung up on a wire to dry. It was soaking wet. I squeezed it into a ball to get the water all out of it and then wrung it like a rag and opened it up to see what had happened to its pretty insides. It was damp but unaffected.

No, indeed, I should not dare to do anything like that to the ordinary book. With this special edition, which has been printed with the finest of inks on elegant rag-bond paper and bound without one touch of glue or paste, it was a safe proposition.

The volume in question was the dummy of Miss Huntley's new book, "A Truth Student With the Soldiers." The book is not large. It has only sixty-four pages, and is just right to slip into a soldier's pocket. It is designed to resist the rough treatment which will come to it in a military life.

The contents concern the practical experiences of a Truth student who was called upon to do practical work among the soldiers in the early days of the great war. The book is a wonderful revelation of the powers of the law of Divine protection and guidance. It is thoroughly practical. The binding has been designed in keeping with the context.

A further description will be found in the Christmas supplement. If I were a soldier with only a sixty-pound wardrobe, and hardly room for a toothbrush, I should appreciate just such a little book which I could slip into my shirt pocket and read as occasion offered. A book which would not melt in the rain or be affected by rough treatment. There probably are many other fellows like me. For them we have prepared this book.—*Veg.*

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IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in December UNITY:

CLASS THOUGHT

December 20, 1917 to January 20, 1918

Held daily at 9 p. m.

My Christ Consciousness is Restored and with the Heavenly Host I Praise God for Peace, Harmony and Health.

PROSPERITY THOUGHT

December 20, 1917 to January 20, 1918

Held daily at 12 m.

I Am Thankful for the Realization of the Inner Riches.

The May, 1917 UNITY contained a demonstration by M. L. Sovil, of Sedan, New Mexico. So many of our readers have written him for an outline of the method used in restoring his hair to its natural color that he requests its publication in this issue of UNITY. The following is the method outlined:

"Upon retiring at night I read a small tract, title of which is "A Sure Remedy." Then I began on page 27 of the booklet, "The Subconscious Realm of Mind," reading the paragraphs relating to the hair. I gave the ideas that appealed to me my deepest thought at the time of reading. I lay hold of affirmations that appeal to me. If none come to me I dismiss the whole matter until the next night. I also kept Silent Unity informed as to my needs, and was always assisted by them. *M. L. Sovil.*"

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A LETTER OF APPRECIATION

Dear Friends—In reference to your word of explanation in the September UNITY, Page 274, about the high cost of producing publications, I would like to make some suggestions.

Since the Truth comes directly from the Divine Source, and is made clear through the instrumentality of the Unity School, it follows that the UNITY is doing "the Father's business," which conjunctly has also become our business. Other publications have raised the prices, and were in many cases advised to do so by their own readers. If the price of Unity publications should be raised from $1.00 to $1.50 it would not only be justifiable, but compared with what we receive it means in reality a very small compensation.

For instance, the first article in the September UNITY, "Purity," by Ida M. Mingle, has brought to my home an awakening of such greatness that at once myself and wife were lifted up and received the glorious light. With amazement I notice now the awful darkness of the past.

You say you do not like to raise the price if you can avoid it. Therefore let us do it in substance—all who have received the Love, Light and Truth give praise and thanks by sending in $1.50 when renewing their subscriptions. What a fine feeling to do things out of Love!

Another way to give praise and thanks toward our business is to send with every letter we mail to the Unity School, "some message of love." Every letter we receive from the Unity School is sent in the spirit of love. The postage stamp is the medium of exchange, and in connection with the Father's business I would like to call the postage stamp, "Messenger of Love." The amount of stamps used in the office of Unity must be enormous, and if coöperated with in this respect our business would be well supported.

Leo Zuterman, 515 Conkey Ave., Rochester, N. Y.

The Silent Unity workers unite in thanking our correspondents who send in neat letters, legibly written in ink. It is a pleasure to handle mail of this kind, and the work is taken care of more promptly when time does not have to be spent in deciphering careless writing. For the benefit of those who may desire to bring their letters up to a standard of excellence, we give this information: All letters should be written with ink, and on one side of paper only. Pages should be numbered. State definitely what you want.

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 47 KANSAS CITY, MO., DECEMBER, 1917 No. 6

THE IMPERSONAL CHRIST LIFE

IDA M. MINGLE

THE impersonal life does not mean a loveless life, nor lack of interest in our fellow men. It means the perfect fulfillment of the new commandment Jesus gave unto us, "That ye love one another even as I have loved you." This love is only possible of realization when we can look beyond the appearance and recognize the underlying quality of Spirit that is seeking perfect expression.

Divine Love is a radiation that flows outward to every living creature from a soul conscious of its divinity. It is felt more deeply, and more fully appreciated, by the one who lives the impersonal life—is most acquainted with God. It manifests as kindness, peace, good will, freedom and purity of thought toward everyone, regardless of personality. In this Love there is no great nor small, no high nor low, neither action nor reaction. Divine love is the calm poise of the Spirit always holding its own against any false appearance. It is that in us which says, "Be still, and know that I am God."

The Truth about life is that we live in a world of ideas, all related harmoniously or inharmoniously to the ideas of Divine Mind. Ideas that are not harmonious with Divine Mind do not represent God's good creation, but were formed by man. There is a vast difference between creating and forming. An idea is a creation, but the visible result of the idea is its formation. Before an idea comes into visibility it must sojourn in the realm of thought, and from this realm it emerges in either a state of purity or impurity. Man

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places the stamp of delusion or reality upon all that passes through his mind, according to his state of consciousness, or understanding of Truth. Let man realize that he is neither governed nor handicapped by either people or circumstances, but that every movement of his life is under an exact law of thought, and he will lay hold of this thought realm with the authority and dominion of a master.

Understanding that thought is the factor that shapes our lives, living takes on an added responsibility, yet at the same time there is an added joy. To fully realize that man holds in his hands the key to the creation of his body and affairs (his world), in the proper relation of ideas, thoughts and words to an infallible Principle of Truth, is to enter into an enthusiasm of living forever unknown when he thought himself a creature of destiny, governed and controlled, for good or ill, by a power outside of himself. Such a feeling of security and of safety enters into the heart when man becomes conscious that he rests forever in the midst of an All-loving Power and presence, which ever seeks to bring him only good; that he is eternally related to this Power and Presence by a Divine seed of Life (called Christ), about which he may revolve his thoughts, and through which all the qualities of Spirit flow into his consciousness. Living becomes one grand symphony and man the musician. If he strikes a discord after his soul has been keyed to the inner harmony, it serves as a reminder for more consecrated attention to certain tones, and thus a guide to perfection. There is no condemnation in the mind centered and poised in Christ.

The only reason error is ever discerned is that we may substitute for it the Truth. In this way individual consciousness is cleansed, and the race consciousness uplifted. Jesus made much of forgiveness, commanding his disciples to forgive even "seventy times seven." We are covenanted with our own indwelling Lord to be about our Father's business, and we can best further the establishment of his kingdom in the earth through giving for the error the Truth. This does not mean an open antagonism to error, in fact, quite an opposite feeling, for it means perfect indifference to that which

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is *nothing*, yet seeking to be *something*. The art of separating the error from the person grows out of constantly reminding one's self that man is spiritual being, free from adulteration, the beloved Son of God, in whom the Father is always well pleased.

As we are able to view both error and truth impersonally, we enter more fully into the joys of the Lord (Law), for we continually deal with ideas instead of personalities. Fearlessly we handle every proposition of life, for we have passed beyond the necessity of conforming to personal opinions, into the realization that only as we please the Christ, or choose the Truth, are we worthy of citizenship in the new earth. Strange as it may seem, when one ceases to seek to be pleasing for people's sake, but outlines his life from principle alone, he finds that more people are pleased with his conduct than under the old order. So intimately related are the children of men that to touch the Christ Spirit in one's own soul is to touch the Spirit of other souls and bring into expression a deeper, more loving companionship and consideration.

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake [Christ's sake] shall find it," is applicable to every expression of living. He who would be powerful, let him divest himself of power. He who would be filled, let him create an emptiness. He who would receive, let him freely give. It is the divinely meek and receptive, yet bold and positive consciousness that invites the inflow of spiritual ideas. Statements of Truth sometimes appear paradoxical, but when we understand that there is a negative and a positive side to all creation, which must be in perfect balance in order to bring forth, seeming contradictions are harmonized. Man, quickened of the Spirit, is always negative toward the Father within (meek and receptive), but positive in his mental attitude toward the external world.

Not a moment of the day but that we are choosing whether we will serve God or mammon. This power of choice is primarily in the realm of thought, but immediately

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we choose an ideal, an opportunity to prove our fidelity to it arises. Will we stand the test, remaining true to the Spirit of Truth, or will we be swayed by public opinion, traditions or customs? Shall we be pleasing for personality's sake, regardless of principles involved, betraying again our Christ with a kiss? Only in remaining loyal to the Christ Spirit can the finer qualities of Being be brought into expression. It is not so much a matter of accomplishing something in the external, a matter between two individuals, that we stand the test, as how it has affected our own character and our relation to God. "If our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are *pleasing in his sight.*"

Consistency in living is possible only through understanding Truth, and relating every event in one's life to the principles Truth involves. One need not be pleased today and resistant tomorrow toward an individual, because ideas expressed are harmoniously or inharmoniously related to Truth, for it is quite possible to view the ideas impersonally, and maintain a loving consideration toward the individual through which they were expressed. In fact, it is necessary to view ideas impersonally if one is to express Divine Love, and find joy and satisfaction in living. Just as ideas that are at-one with each other make a more perfect combination and produce more harmonious results, so people more at-one with Truth find a greater satisfaction in companionship. But Truth, not the desire to please each other, is the shrine at which every follower of Christ must worship.

People represent different ideas at different stages of their unfoldment, and a true student of Truth views with tender compassion the various characteristics of the growing race. But the feeling of *tender compassion* does not mean coöperating either audibly or silently with error discerned. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." If you were floundering about in the mire of delusion, would you not welcome the hands that lifted you up and out, even though the process

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involved personal humiliation. Up to a certain point of unfoldment our lessons are learned through hard experience. When man is born of the Spirit, the Law of God sets him free from every delusion of sense. Having regenerated the consciousness through building in words of Truth, we must be willing to move forward, knowing that we are being led into that which is for our highest good, regardless of the external adjustments we may be required to make. Our Divine birthright is individuality, and God alone has the right to control and govern our minds and actions.

Living an impersonal life means proving God to be all in all. It means affirming God to be the fulfillment of our every desire. If it is companionship the soul craves, God becomes your companion. If it is love, God becomes your lover. If it is supply, God becomes your supplier. If it is bodily harmony, God becomes your health. As you abide in this Truth, harmony will be manifested in the without, and every event of life will shape itself for your highest good.

Jesus lived the impersonal life. All that he said of himself he said of the Father whom he represented. So at-one with the principles of Truth was he that he could readily say, "He that hath seen me hath seen the Father." What Jesus did we must do. God is no respecter of persons. Jesus achieved his oneness with the Father because he claimed his oneness. Demonstration is not a thing of chance, but a consecration to principles, to the exclusion, if need be, of all other interests. Our path of living is made easier because Jesus went before to show us the way, but we cannot base our salvation from sin, sickness and death on his demonstration alone. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and *greater works* than these shall he do; *because I go unto the Father.*"

All ideas in man's consciousness that are related to Divine Mind will escape the consuming fire of the Spirit, but the dross must be eliminated. When we realize that Christ is a workable principle in us, and unify ourselves with him through thinking in harmony with ideas that are pure and

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eternal, we have set into activity a power so mighty that it is able to crucify the limitations of the mortal, and at the same time resurrect and liberate the inherent divine qualities of Being. This is the process through which we enter into the impersonal, selfless Christ life, and this is the process through which we relate ourselves to humanity as a whole. "I, if I be lifted up from the earth, will draw all men unto myself."

Jesus spoke many things unto us, that his joy might be in us, and that our joy might be full. Loving each other as Jesus loved us means a great deal more than parental affection, conjugal fidelity or personal friendship. It means seeing the Christ, the Divine Lover, in everyone. It means radiating into every life we touch something of the Christ Spirit we feel, until all men come to recognize their own indwelling Lord, and turn to the hidden fount within for their fullness of life, health, love and abundance of every good. This is the "good tidings of great joy, which shall be to all people."

THE ABIDING

God reigns!
His is the day,
And the night of hate
And the storm of wrath
Shall pass away.

Love reigns!
Hers are the years,
And *an age of peace*
And of kindliness
Will banish fears.

Truth reigns!
God is on high,
And the pride of kings
And the lust for things
Are doomed to die.

—*Thomas Curtis Clark.*

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OUR HIGH PRIEST

EDNA L. CARTER



HE FIRST covenant made by God with Israel is embodied in the law given to Moses. By reason of the infirmity of the natural man, this covenant was broken. It was impossible for a fallen race to keep the perfect law of the righteous God; but the love of God planned a means of redemption from the fall, and that plan was foreshadowed in the ceremonial law of the Israelites. This law prefigures the various phases of the spiritual cleansing of mankind from sin.

The whole law centered about the Levitical priesthood, the head of which was the High Priest. In the fullness of time, Jesus the Christ, the Antitype, came to be forever our High Priest. He made atonement and reconciliation for sin and, by virtue of his office as High Priest, he dwells in the Body-Temple, in the sanctuary of the soul of everyone who receives him by faith, where, as an eternal, perfect, all-wise, all-powerful Presence, he offers up continually spiritual sacrifices of righteousness and praise that are acceptable with God. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Whatsoever things were written aforetime were written for our learning." All of the types and symbols of the Scriptures are full of meaning, illustrating as they do how God works in man and through him and for him. By studying the Levitical priesthood, the tabernacle and the sacrifices, we are enlightened concerning the work which Jesus Christ as High Priest is doing in and for his people.

The first covenant having failed, a new covenant was promised, and of this second testament Jesus was made the mediator. Paul explains it to the Hebrews in this way:

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"He [Jesus] is the mediator of a better covenant which was established on better promises. . . . This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." This covenant as given by Jeremiah reads, "I will put my law in their inward parts, and write it in their hearts." In the second covenant, the law is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

A mediator is one who acts as an agent in effecting a reconciliation between persons at variance. He is one through whom communication can be made in case disagreement between the parties has broken all means of direct communication. This applied to Jesus Christ as mediator between God and man, calls for careful and discriminating consideration. It is not that God is unloving and arbitrary and a more merciful One is needed to deal with man. God is love and, because he loves the world, he sent his Son to save the people from their sins. The law had been broken and someone who could keep the law must stand in man's place and act for him, for the law must be kept. Jesus could fulfill all the requirements of the law, so he took on himself "the likeness of sinful flesh" and stood the test of obedience in man's stead. He set forth the law both by precept and example and showed by his works of healing just what results would follow in one who knew and obeyed God as he obeyed him.

The next step was to meet the penalty of the broken law by dying in man's stead, and even here our High Priest did not falter, but offered up once for all his own body as a sacrifice for the sins of the world, thus fulfilling the law and setting man free. No longer need men die, for Jesus paid the penalty. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." It is now all a matter of accepting the gift by faith. "As by one man sin entered into the world, and death by sin,"

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"so by the righteousness of one, the free gift came upon all men unto justification of life."

The spirit of Antichrist betrays itself in opposition to the cross and the blood of Jesus, but the fact remains that no one can receive remission of the penalty of sin except by the cross and the blood. We, therefore, need to beware of every subtle teaching that denies the sacrifice made by Jesus and its efficacy. For us "the offence of the cross" must cease.

The High Priest of Israel did not dare enter the holy place without first making sacrifice for his own sins and the sins of the people, and the obedient Son of God fulfilled the law revealed by the types. He had no need to make an offering for his own transgressions, but he made the sacrifice of himself for the sins of the world.

The whole book of Hebrews is an exposition of the work of Jesus Christ as High Priest. How far he is above the mere type-priests is shown in the seventh chapter of Hebrews: "They truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth forever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . Who needeth not daily, as those priests to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself."

Here takes place a change of the type and Paul speaks of it as marking a change in the priesthood. The Levites could only partially typify the endless priesthood of Jesus Christ because they were subject to death. Melchisedec more perfectly represents the everlasting priesthood for he was "without father, without mother, without descent, having neither beginning of days, nor end of life." It is the custom of the Bible to record the ancestry of its leading characters, the length of their days, and the time when they "slept with their fathers." All of this is omitted in the story of Melchisedec and thus he prefigures the Son of God who

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"abideth a priest continually." David says prophetically, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec."

Melchisedec, as "priest of the Most High God," "brought forth bread and wine" and blessed Abraham. Here are typified the living bread and the water of life with which Jesus, High Priest, feeds and eternally refreshes all who receive in faith his priestly ministrations.

When Jesus had made his sacrifice by his death on the cross and had been resurrected, he entered heaven, the holy of holies, where "he ever liveth to make intercession." "Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself." Heaven is omnipresent as God is omnipresent and wherever man may be he has liberty "to enter into the holiest by the blood [or sacrifice] of Jesus, by a new and living way."

All Christendom is familiar with the letter of the doctrine of salvation by the blood of Christ, but the real spirit of it has never been understood until these "latter days." Comparatively few who claim his name will yet allow that his death for man exempts man from death. But this is the day of revelation and the light of life "shineth more and more unto the perfect day."

If justification through the sacrifice of Jesus has never been understood and accepted fully, it is not a matter of surprise that the next great step in salvation has been given so little attention. This step is his intercessory work in the holy of holies, bringing actual righteousness and life into man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life."

First, there is justification through his blood, that is, through his sacrifice; then, actual salvation through his indwelling Presence. A pardoned prisoner, knowing of his pardon and rejoicing in it, yet always remaining a prisoner

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because he does not fulfill the conditions of the pardon, illustrates exactly the state of those who believe unto justification, but have never stepped out in fearless faith upon the promise of release from the penalty of death and have never yielded themselves to the mind renewal and body transformation of the indwelling Christ. The sacrifice of Jesus frees one from the race sin and its consequences; that is, it gives one freedom from all the guilt and condemnation that rests upon the race as a result of Adam's transgression, and so makes possible that next great work of grace in the soul—the inwrought righteousness of Jesus Christ. Believing that the first step, justification, is all of salvation, men have not gone on to the next step and submitted themselves to the righteousness of Christ. When his renewing has begun in mind and body they have resisted it, believing it to be disease. Medical doctors are often called upon to stop the quickening, renewing power of the Spirit because the ones in whom the work has begun are ignorant of what is taking place. They do not realize that, under the second covenant, the law is to be written "in the inward parts," and that the old states of mind which were opposed to that law must be uprooted and burned before the law *can* be put in the heart and established in all the functions of soul and body.

The all-important point in understanding Jesus as our High Priest is that as he took all the steps in our salvation *for* us, so we must take them *with* him. His taking them for us is our justification; our taking them with him is the means by which we are "clothed upon" with his righteousness. The one who stops at merely believing that Jesus did something for him, will fall short of attaining the actual righteousness without which there can be no real salvation from sin and death.

The first step to be taken with our High Priest is sacrifice. As he gave himself, so must we. The sacrificial altar of the ceremonial law makes this very plain. The New Testament call, "Present your bodies a living sacrifice," is a fulfillment of the animal offerings of the Old Testament. After this step has been taken there should be no with-

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holding, no taking back of the gift and no questioning as to what God does with it. Certain it is that all the flesh life will be consumed in the fire of God's holiness and it is wisdom not to resist the purifying power. Only the dross will be consumed. A complete surrender of self and its sins is the one way to be safe from pain. As the three Hebrew children went through the fiery furnace without harm and with nothing burned but their bonds, so the children of God, by faith, go through the refiner's fire in safety with nothing consumed but their bondage to sin and its dross in their lives. They find that they are not to be saved *in* sin, but *from* sin.

The act of sacrifice is made by faith in one step, but the fulfillment takes place daily until all of self has been consumed. Patience is needed here. "Let patience have her perfect work that ye may be perfect." Impatience leads to the temptation to climb up into the sheepfold in "some other way" than through Jesus Christ's blood and righteousness. The world stands ready to offer all kinds of philosophies promising physical, mental and spiritual development, but these all have for their aim the building up of self instead of the death of self, which is the distinguishing feature of salvation in Jesus Christ. All of the exercises given by the various philosophies fall short of making a man righteous; not only that, but they work him damage. Physical exercises, taken for the purpose of gaining health, strength and beauty, tend to make one "muscle-bound." Mental concentration, practiced with the object in view of some physical, mental or spiritual attainment, produces a condition which may be called "mind-bound." The one, only way into the kingdom, into life, health, strength, knowledge and power is first by faith in the sacrifice of Jesus Christ and his imputed righteousness, and second, by so yielding to him that the process of the death of self and the resurrection into Christ may go on daily unhindered.

Optimism is coming more and more into favor in these days, and it is well that it should; but a fact to be remembered in this connection is that there are two kinds of opti-

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mism: human and Divine. Human optimism has no particular basis or foundation. The world has observed that it pays to be hopeful, and it tries to jolly itself along, hoping against hope that things will come out all right without even considering that they must move according to law before there is any real ground of hope.

Divine optimism unfolds to man's wondering sight, or rather to his faith, a world of beauty and glory and blessing beyond anything that he, of himself, could ask or think; but in this Divine optimism there is the wisdom and understanding that reveals the necessity for a *foundation* for hope that all these blessings may be received. One who has such wisdom knows that all good depends upon the keeping of eternal law and that man, of himself, is not able to keep that law. Only in Jesus Christ is there hope, therefore he is the foundation of all true optimism. It is a foolish optimism that refuses to recognize the fact of sin, hoping thus to escape its consequences. No one will recognize Jesus Christ as High Priest so long as he lives deluded by the world's false optimism. Sin, indeed, does not exist in God's holiness, but we are not in that holiness until we come into it through Jesus Christ. We may, by faith, claim our freedom from sin on the ground of Jesus' work for us as High Priest, but we have no right to claim it on any other ground.

Sometimes perfection is claimed because man was originally created in the image and likeness of God, but this is a false claim. Man fell from his original estate and has no claim to it and no hope of restoration to it except in God's own provided way—through his Son's death for the sins of the world and his resurrection.

With the fact of justification settled, the whole meaning of life centers in one thing—inwrought righteousness. That is, life can be understood henceforth only by seeing every experience, every thought as a factor in the establishment in mind, heart, soul and body of the righteousness of Jesus Christ. It is very important to remember this that we may be still in the hands of the Divine Workman who is, with patient, unerring skill, taking out the warp of sinful

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thoughts and the woof of sinful deeds and weaving into life's fabric the new pattern, the image and likeness of God in Christ Jesus. He can do this without destroying life ("For the Son of Man is not come to destroy men's lives, but to save them") if men will recognize what is being done in them and not resist, but coöperate.

Resistance often comes from the thought that suffering is not God's will. There is a subtle error here which may be overcome by remembering that while suffering is not his will, *purification is*, and no one yet has ever gone through the purifying fire without suffering. But the suffering is incidental only and may be lessened and finally overcome by nonresistance and obedience. So much of the suffering overcomers endure comes from resistance. The natural man always resists the Spirit and it is therefore necessary to place him on the altar of sacrifice and let him be consumed. The Spirit of submission and obedience that characterized our High Priest becomes ours if we take it in faith. It is part of the High Priest's garments of beauty and glory and we become clothed upon with these, first by faith and then by his actual righteousness inwrought in the substance of our souls and bodies. So is fulfilled that marvelous assurance that Jesus "shall change our vile body" (made vile by sin's corruption) "and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Never should it be thought that suffering of itself is a purifying power. The only cleansing, redeeming power is the Spirit of the living God, made operative in man through Jesus Christ as High Priest.

Since all the types of the Bible point to Jesus and his mission of freeing and cleansing this race from sin, it is impossible to consider them all in this space. The object of what is here written is to set forth the one central fact that Jesus is the only hope of salvation. The modern tendency is to treat sin lightly and make it of small concern to man. In this way it is hoped he will be enabled to cope with it. But this is all part of the world's unfounded optimism. Hope lies not in shutting one's eyes to the seriousness of the

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condition, but in the omnipotence of the remedy. Souls and bodies are sick and sore because of sin and the whole world is in turmoil and sorrow because of sin's blighting, destructive influence. Those who deny this most strenuously are themselves in inward struggle with evil. It is the part of wisdom to confess sin and in humility say, "Lord, be merciful to me, a sinner," instead of trying to deceive oneself and others with a claim to righteousness which is not founded on the sacrifice and merit of Jesus. Those who have right to the joy of knowing that sin shall not have dominion over them are those who have submitted themselves to the righteousness of God in Jesus Christ. They grow daily freer and happier in their growing knowledge that "the law of the spirit of life in Christ Jesus" actually makes them "free from the law of sin and death."

Instructing his followers, Jesus told them to "fear him who is able to destroy both body and soul in hell." He knew what would have to be met in overcoming the adversary and he warned us not to create a craven fear, but urged us to shelter ourselves in him. No one can study his teaching concerning sin and its effects and be deceived by the popular misrepresentations of the nature of sin.

The word of the Lord as given to Ezekiel (Ezekiel 13:10 to 17) declares the overthrow of the errors and false hopes that have been set up as a protection from evil. Deceptive protection is described by Ezekiel as a wall built with "untempered mortar." This striking illustration so forcefully used by the prophet, will greatly help one to refuse "the refuge of lies" and prepare him to turn with a living faith to the High Priest for salvation.

Some of the untempered mortar that is used in building a false refuge is made of misleading definitions of sin, definitions that only partially reveal its real nature. The Bible definition for sin is, "Sin is the transgression of the law." This, with all that we know by revelation and experience concerning the subtlety of sin, should help to make us "wise unto salvation"—too wise to be thrown off guard.

The plan of redemption, although simple, is neverthe-

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less so great and far-reaching that any brief persentation seems wholly inadequate. It is at best but a touch here and a touch there with so much that is vital necessarily left out of consideration. But if, in summing up, we have a few foundation truths established, something definite and worth while has been gained. We have seen that, through Jesus Christ in his office of High Priest, sin is cancelled, its power broken, its guilt and burden lifted from heart and conscience, its penalty remitted, and its effects healed. Furthermore, in its place a power for righteousness grows stronger daily so that sin can never again set up its stronghold in the overcomer's heart and will.

Particularly, let us remember that we are "saved by his life;" that he imparts to us, not only his righteousness, but his very substance, his life, and that by partaking of his flesh and blood our blood is purified, cleansed of all sin, and our corruptible flesh becomes incorruptible. So are we made "members of his body, of his flesh, and of his bones." This is the "uttermost" salvation of which Paul speaks so confidently, ascribing all the power and all the glory to our glorious, eternal High Priest, Jesus Christ.

I AM KING

FLORENCE M. HARLING

My soul is strong to overcome;
Though battles rage within,
Above the storm and stress I rise.
I Am the Conqueror! the Wise!
My armor is the Word of God,
And girt about my soul
Stands steadfast in the darkest hour,
Uplifting all by words of Power.
I Am a King! I hold control!

"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12.

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THE STUDY OF THE BIBLE



GIVE a note or two, pretty much by way of refreshing the memory about the Bible and how to look at it.

First: The Bible came out of religion; not religion out of the Bible. The Bible is a product of religion, not a cause of it. The war literature of America, which culminated I suppose in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past there flowed among the nations of heathendom a small, warm stream, like the Gulf Stream in the cold Atlantic—a small stream of religion; and now and then at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. You see the difference. The religion is not, then, in writing alone; but in those facts, experiences, circumstances, in the history and development of a people led and taught by God. And it is not the words that are inspired so much as the men.

Second: These men were authors, they were not pens. Their individuality comes out on every page they wrote. They were different in mental and literary style, in insight, and even the same writer differs at different times. II Thessalonians, for example, is considerably beneath the level of Romans, and III John is beneath the level of I John. A man is not always at his best. These writers did not know they were writing a Bible.

Third: The Bible is not a book; it is a library. It consists of sixty-six books. It is a great convenience, but in some respects a great misfortune, that these books have so long been bound up together and given out to the world as one book, when they are not; because that

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has led to endless mistakes in theology and in practical life.

Fourth: These books which make up this library, written at intervals of hundreds of years, were collected after the writers were dead—long after—by human hands. Where were the books? Take the New Testament. There were four lives of Christ. One was in Rome, one was in Southern Italy, one was in Palestine, one in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia, five in Asia and one in Rome. The rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the church in Galatia. Somebody would make a copy or two and put it into the hands of the members of the different churches, and they would find their way, not only to the churches in Galatia, but after an interval to nearly all the churches. In those days the Christians scattered up and down through the world, exchanged copies of these letters very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, I John, I Peter; and in addition the Epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were discarded. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed—that is to say, a list was made up of the books which were to be regarded as canonical. And then long after that they were stitched together and made up into one book—hundreds of years after that. Who made up the complete list? It was never formally drawn up. The bishops of the different churches would draw up a list of each of the books they thought ought to be put into this testament. The churches also would give their opinion. Sometimes councils would meet and talk it over—discuss it. Scholars like Jerome would

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investigate the authenticity of the different documents, and there came to be a general consensus of the churches on the matter. But no formal closing of the canon was ever attempted.

And lastly: All religions have their sacred books, just as the Christians have theirs. Why is it necessary to remind ourselves of that? If you ask a man why he believes such and such a thing, he will tell you, "Because it is in the Bible." If you ask him, "How do you know the Bible is true?" he will probably reply, "Because it says so." Now let that man remember that the sacred books of all the other religions make the same claim; and while it is quite enough among ourselves to talk about a thing being true because it is in the Bible, we come in contact with outsiders, and have to meet the skepticism of the day. We must go far deeper than that. The religious books of the other religions claim to be far more divine in their origin than do ours. For example, the Mohammedans claim for the Koran—a large section of them, at least—that it was uncreated, and that it lay before the throne of God from the beginning of time. They claim it was put into the hands of the angel Gabriel, who brought it down to Mahomet, and dictated it to him, and allowed him at long intervals to have a look at the original book itself—bound with silk and studded with precious stones. That is a claim of much higher divinity than we claim for our book; and if we simply have to rely upon the Bible's testimony to its own verity, it is for the same reason the Mohammedan would have you believe his book, and the Hindoo would have you put your trust in the Vedas. That is why thorough Bible study is of such importance. We can get to the bottom of truth in itself, and be able to give a reason for the faith that is in us.

Now may I give you just a couple of examples of how the Bible came out of religion, and not religion out of the Bible? Take one of the letters. Just see how it came out of the circumstances of the time. The first of the letters that was written will do very well as an example. It is the First Epistle to the Thessalonians. In the year 52 Paul went to

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Europe. He spent three weeks in Thessalonica, created a great disturbance by his preaching, and a riot sprang up, and his life was in danger. He was smuggled out of the city at night—not, however, before having founded a small church. He was unable to go back to Thessalonica, although he tried it two or three times; but he wrote a letter. That is the first letter to the Thessalonians. You see how it sprang out of the circumstances of the time. Take a second example. Let us take one of the lives of Christ. Suppose you take the life recorded by Mark. Now, from internal evidences you can make out quite clearly how it was written, by whom it was written, and to whom it was written. You understand at once it was written to a Roman public. If I were writing a letter to a red Indian I would make it very different from a letter I would write to a European. Now, Mark puts in a number of points which he would not if he had been writing to Greeks. For example, Mark almost never quotes prophecy. The Romans did not know anything about prophecy. Then, he gives little explanations of Jewish customs. When I was writing home I had to give some little explanations of American customs—for example, Commencement Day. When Mark writes to Rome about things happening farther East, he gives elaborate explanations. Again, Mark is fond of Latin words—writing to the Latins, who could understand them. He talks about "centurion," "prætorium," and others. Then, he always turns Jewish money into Roman money, just as I should say a book, if I were writing to Europe about it, costs two shillings, instead of fifty cents. Mark, for example, says, "two mites, which make a codrantes." He refers to the coins which the Romans knew. In these ways we find out that the Bible came out of the circumstances and the places and the times in which it was written. Then if we will we can learn where Mark got his information, to a large extent. It is an extremely interesting study. I should like to refer you to Godet's "New Testament Studies," where you will get this worked out. Let me just indicate to you how these sources of informa-

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tion are arrived at—the principal sources of information. There are a number of graphic touches in the book which indicate an eye-witness. Mark himself could not have been the eye-witness; and yet there are a number of graphic touches which show that he got his account from an eye-witness. You will find them, for example, in Mark 4:38; 10:50; 6:31; 7:34. You will find also graphic touches indicating an ear-witness—as if the voice lingered in the mind of the writer. For example, the retention of Aramaic in 5:41; and in 7:34—"*Talitha cumi;* Damsel, I say unto thee, arise." He retained the Aramaic words Christ said, as I would say in Scotland, "My wee lassie, rise up." The very words lingered in his ear, and he put them in the original. Then there are occasional phrases indicating the moral impression produced—5:15; 10:24, 32. Now Mark himself was not either the eye-witness or ear-witness. There is internal evidence that he got his information from Peter. We know very well that Mark was an intimate friend of Peter's. When Peter came to Mark's house in Jerusalem, after he got out of prison, the very servant knew his voice, so that he must have been well known in the house. Therefore he was a friend of Mark's. The coloring and notes seem to be derived from Peter. There is a sense of wonder and admiration which you find all through the book, very like Peter's way of looking at things—1:27, 33, 45; 2:12; 5:42, and a great many others. But, still more interesting, Mark quotes the words, "Get thee behind me, Satan," which were said to Peter's shame, but he omits the preceding words said to his honor—"Thou art Peter. On this rock," and so on. Peter had learned to be humble when he was telling Mark about it. Compare Mark 8:27-32 with Matthew's account—16:13-33. Mark also omits the fine achievement of Peter—walking on the lake. When Peter was talking to Mark he never said anything about it. Compare 6:50 with Matthew's account—14:28. And Mark alone records the two warnings given to Peter by the two cock-crowings, making his fall the more inexcusable. See Mark 14:30; also the 68th and 72d verses. Peter

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did not write the book; we know that, because Peter's style is entirely different. None of the four gospels have the names of the writers attached to them. We have had to find all these things out; but Mark's gospel is obviously made up of notes from Peter's evangelistic addresses.—*Drummond.*

THOUGHTS AND CELLS

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is physical and more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these physical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.

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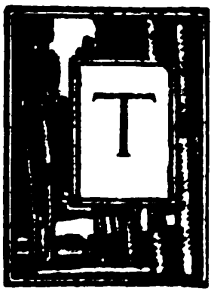
IMAGINATION

DANIEL SAMUEL TATE

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

"It is given unto you to know the mysteries of the kingdom."

"The letter killeth; but the Spirit maketh alive."



HE knowledge of spiritual Truth must be revealed by the opening of the mind into Divine Truth, by means of Spiritual illumination.

The teacher of Truth must be learned in the art of Divine expression.

Most great master minds expressed their thoughts in symbolical language.

Yet the illuminated instructor by means of spiritual discernment unfolds the mysteries by the "universal key of mind."

Spiritual discernment is necessary in order that the student may understand the Law of mind. The parables of sacred books are mysteries. He who attempts to explain these allegories according to the letter hath but an intellectual knowledge of the Truth.

All Truth springs from the same one Mind; hence all truth must be revealed by the Divine Mind. That wonderful allegory in the former part of the book of Genesis represents the ushering in of a new dispensational epoch—the Grand Man, The Universal Mind, The Microcosm. This Mind is the origin of all things in regular order, that is, involutionary and afterwards evolutionary.

In the physical world the sun symbolizes the highest intelligence in nature—Light. Light in its highest symbology points to Divine intelligence or knowledge into spiritual Truth. Light is opposed to darkness. Darkness represents ignorance, lack of Faith, loss of Love, materialism, etc., therefore Divine knowledge is first the Light which must be given and this knowledge or intelligence must be founded upon the rock—Faith.

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We see that imagination is the faculty within man that helps him to bring the basis of his intelligence into firm foundation or *dry land.*

In this Universal Mind there are many factors or faculties. In this wonderful power, imagination, we have also the coördinate faculties which might be called *body-guards,* in the great storehouse of ideas.

By means of an attracting power ideas are drawn, then they are crystallized into substance and finally assume definite formation. In this train we have the power of prayer, the power of faith and the power of imagination.

Imagination is a power of the mind; everything thought of appears in the mental plane as pictures.

The mind has the power to express these pictures. Whatever we think upon we model a picture of the thought in the mind. Should we think of a boy, instantly we form the picture of a boy in the mind; and so it is if we think other things, as apple, lover, money; these things appear to us as series of moving pictures. The Universal Ether is the means of the formative power in Nature.

Hence we should think, and form our ideals according to the pattern from the perfect Mind.

What is impressed vividly upon the mind will be represented outwardly; for example, we have seen many prenatal or birthmarks. Some of these pictures have been stamped on the mind insufficiently, hence some of the unsightly marks on animals and persons.

The Grecians developed this law in reference to the beauty of form, and so it was that the Greeks became noted for their beauty of form. The perfect image can only be made by beholding the image from the Perfect Mind. The perfect body will be manifested by beholding the perfect, glorified Christ body, within man, not outside of him.

The throne of God is within man; this *tabernacle* must be according to the Divine Model; this realm of the Divine Good or Ideas is within man; hence, man should think from within and not externally.

"Seek earnestly the best gifts," truth, love, honesty,

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goodness, purity, etc. These should be the objective of our imagination.

We should meditate on prosperity and plenty; and affirm the power to prosper daily; to think the thought of prosperity is to help others prosper. We have the power that naturally belongs to a prosperous person, and to use our prosperity in the upbuilding of the kingdom of God on earth.

We have the power of plenty. All things that the Father hath are ours, and we have power to demonstrate abundance for ourselves and others. We should affirm, "I have the power of purity today to think pure thoughts about myself and others. The power to live the *white life* is mine." "Blessed are the pure in heart for they shall see God." "I shall see God in every human face and in every circumstance of my life this day. I have the power to be so pure in mind that I shall exert a purifying influence upon all with whom I may come in contact, and all power is mine that naturally comes to a pure man and flows from a pure life."

On the other hand, diseases are perpetuated in the body by wrong thoughts. Although the body is renewed every year, yet abnormal conditions are continually recurring. This is caused by the activity of the imagination working subconsciously; we carry these unsightly conditions in the mind daily.

Now we have entered a new day, a new dispensational cycle; now is the time to awake out of sleep, for they that sleep, sleep in the night; the night of darkness and ignorance is passing and the day cometh. "Watchman, what of the night? the morning cometh, and also the night."

We have now entered the day of Truth, before which light the darkness of superstition and ignorance must give place.

This is the day of spiritual knowledge. Spiritual healing is the wiping out of these mental pictures. We erase these mental pictures by formal denial of their existence and we affirm the lovely, the beautiful, according to the pattern on the Mount. We demonstrate by beholding in clear vision within us the image of the Blessed Perfection.

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The imagination is the Divine architectural power within man. The prophet says, "Thou wilt keep him in perfect peace whose mind [imagination] is stayed on thee." We are to visualize the good and be at *peace*, and affirm, "I am peace, perfect peace and by the harmony of my own life I will vibrate peace wherever I may go or send my thought." "I contribute to the peace of the world today by liberating positive thoughts of peace and harmony." Affirm, "My mind is my kingdom. I am its absolute ruler; I am supreme in my mental world, and I think thoughts of peace, because I am peace."

Why is there so much *fear*, anxiety, mental disturbances, etc., in the world today? Because the thought-pictures of undesirable creations have been drawn in the mind. Let us demonstrate and image a universe of friendship, love, unity and association, and expunge all undesirable pictures that arise in the mind. Affirm, "I am the absolute ruler of my mental world."

These thought-pictures give us dreams and visions. To get the right meaning of these pictures let us look beyond the symbols.

Our visions are a blessing to us and others when the pictures are drawn from the Mount. "For where there is no vision the people perish." Saul became Paul through his vision. Simon became the *Petros* through his vision of the Christ of God.

Joseph was a developed metaphysician because he was in harmony with the higher Mind. Through affirming that we have the meaning of visions the Father within reveals to us the visions.

Finally, we should be careful in training the imagination of those around us especially in Truth. We should inculcate the necessity of fearlessness in children; let them know that they are one with the Father and that the Father within is the child's *real self*—he is Spirit and hence fearless.

We demonstrate healing virtue to patients by visualizing in the light of the perfection of God. I see you as the perfect image of the *Ideal Man*—the Christ.

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The formation of that divine image within us as the Christ, is that transforming power that constitutes the restitution; by the restitution we are transformed into the character and image of the divine Christ. By the power of imagination we are transformed from character to character.

CHRISTMAS LITERATURE

Reconstruction is on every hand today creating great changes in all human experiences. It is apparent throughout the world that a new era is being born amidst the turbulent conditions of the present crisis. And while it is yet the dawn of a new day, we can see clearly that we can help usher in the millenium by contributing that which makes for peace, health, joy and prosperity.

So we are entering heartily into the plan of making Christmas a deeper realization of spiritual consciousness instead of giving it over wholly to outer signs. All students of Truth should promote this idea, for its manifestation will hasten the coming of the Christ in the earth. And in greater degree will peace and happiness be enjoyed this holiday season if you help others to understand the true meaning of the birth of Christ within themselves.

You can easily do this if you select wisely your Christmas offerings. Beside its mission to carry your loving thought, you will want your gift to bear the message of the *real* Christ Spirit, so let your selections be those things that will make the joy of Christ be felt, not only this season, but every hour of all time to come.

"Life is a magician's vase, filled to the brim, so made that you can neither draw from it, nor dip out of it, nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love. If you drop in envy and jealousy, it will overflow bitter hatred and discord."

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FREEDOM

An Address Delivered by FRANK B. WHITNEY *in Unity Auditorium, Kansas City.*

PRACTICAL Christianity is liberating man from so many erroneous beliefs that we can most consistently call it a religion of freedom. To look back over the strange ideas which man has had about God and himself, about prayer and heaven, about life and health; to consider the peculiar practices of medicine to which man has been subjected, that he might enjoy freedom in life, is also to more fully appreciate how, in man's extremity, the working principles of Truth have come to him. It is not unusual that many advanced thinkers are being called out of the confines of orthodox and medical organizations, and are becoming channels through which they are helping to liberate their fellow men. It is not uncommon to find men in commercial and political enterprises turning their attention to a practical religion as the means of solving problems hitherto untouched. As a result of the good which they are receiving though faithful and persistent application of the laws of Being, these men are giving much time and substance to the dissemination of Truth.

Every man in the world today is looking for the same thing. Everyone is seeking God in the way peculiar to himself; seeking for a consciousness of Truth; for release and emancipation from sin, disease and death—seeking freedom. Just as certain as every one of us is looking for God, just that certain we are of finding him. Having found him it follows then that we accept the glorious privilege of being of service in the most gigantic proposition ever known—the mission of giving freedom to the world.

Man lost sight of health and freedom because he lost sight of God. During the Middle Ages humanity resembled one who had lost valuable legal documents through which he might have claimed a heritage. Man has always innately felt that his nature was divine, even though the influences

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that have been brought to bear upon him have caused him to turn away from the one true God. Today the "*Lost Word*" is found and what was once a meaningless religion has become a vital reality. Today man has assembled the working principles of Truth and has before him as a guide the perfect pattern of the Christ Man.

In the silence of the soul, in the "Secret Place of the Most High," we are learning to pray the effectual prayer of the righteous; learning to contact the River of Life within; finding communion with God. We have learned that man is not subject to ill-health, unhappiness, poverty and bondage, but that he is, in the sight of God now, as he was in the beginning, the *image and likeness* of his Father—the true manifestation of Divine Ideas of Life, Health, Joy and Prosperity. Man is learning to deny the old thought-rubbish place in his mind, and instead is daily changing his life and affairs through realizing and affirming the Truth of his being.

In this new day, hordes of armies of men are evacuating "Egypt" and its fleshpots, and are communing with God. Men and women are ceasing to be misled by the serpent in the garden, and are returning to Paradise. They are refusing to follow a god of flesh, of sense, but are worshiping before an *altar to a known God*. Before this throne of God the awakened man claims his freedom, his mastery over all belief in fleshly sensation, so charging his mind with the Presence of Christ that no passing, adverse thought, no enslaving, subtle emotion of sense can sway him from his place of manhood and dominion. Man is an expression of the most wonderful thoughts in God—Mind. He is the temple of the living God—God made manifest. Man, thy birthright is dominion, peace and freedom!

How does the transformation of man come about? How does he restore himself to his place in heaven? Let me ask, if instead of working on this problem of life, you were working out a problem in arithmetic; if instead of dealing with ill-health, poverty and bondage, you were considering miscalculated sums—erroneous applications of the rules

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of mathematics—what would you do? You would perhaps first realize that there was something decidedly *off* in your calculations, and next begin to align yourself to dependable and scientific laws for a correct solution. During the process you would need confidence and faith in the power of the Principle to unfold itself to you through your persistent application of it. Would you get down on your knees and say, "Dear arithmetic, I love you dearly. I beseech you to wipe off the slate and work out this problem for me. But if it be not thy will, I will be content to forever abide by thy inscrutable wisdom." Would you not instead become most active in understanding the principles involved, and their application in order that the problem be adjusted, and the science demonstrate its accuracy? And so it is in this matter of man finding himself. Man needs to know that he has been believing a lie about himself, and prove that through establishing the Truth in his consciousness he can bring forth the new man—the God-man.

It is for the purpose of realizing the Truth and claiming their freedom that Truth students have periods for their silences or prayers. This does not mean that a few minutes is given every day to declaring some high "Son of God" statement, and the rest of the twenty-four hours given to living in a way unbefitting such a son. Spiritual sonship comes through carrying into the outer life the inner realization and revelation; it comes through watching and praying —watching that the little foxes, the cunning thoughts, may not creep in; praying that you may hold to the Truth in the face of false appearances.

The body is a composite of various manifested ideas, each idea having its particular function in the body. Thus, if one is working for freedom from the Adam belief in hatred, he would need to turn his attention to love, to direct his thought to the heart and *solar plexus*, which is the seat of love. Through a realization of the all-pervading, all-enfolding love of the Spirit he would receive such a spiritual baptism that the limited viewpoint of love would be changed,

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and the old belief in hate would fall away through lack of attention.

Metaphysicians have found that a lack of freedom of the body forces—a lack of harmony between the various body centers—is responsible for much physical discord. The forces, therefore, need to be balanced and equalized through daily communion with the Father, and regular and systematic attention to the various centers in the body given that they may be harmoniously brought under the dominion and authority of the Christ Mind.

Truth has caused man to cease resisting and contending, and given him instead the courage and power to stand still and see the salvation of the Lord. Truth has given man freedom from the belief in worry, since he has learned that the Father working through him is always his Source of Peace, Prosperity and Joy. Truth has given man the understanding that he is not dependent upon any personality or condition for his joy; that he must free his friends and relatives from all bondage of "me and mine," and all inclination to have another conform to his personal rules of conduct.

It behooves us to see that there is no stagnation in us; that there is perfect freedom in our minds—a willingness to let Love and Life and Truth express in us. Man cannot hold a *corner* on love. He cannot withhold love. It is not the nature of the things of God to be confined. The law of God is freedom and activity. If you have a large consciousness of life and substance, you must find a vent for it; must make yourself an open channel through which it can be expressed, if you are to expect more life and substance.

If one would have friends he must be a friend; if one would have love extended to him, he must give out love—must set the love idea free in his consciousness. Thus you see what a help it is in making one's demonstration to have a good realization of freedom. The Adam man often suffers all the beliefs listed in his doctor book, because he is resisting the urge to love—the activity of the Spirit.

In like manner a man may be grasping money, causing

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a rheumatic clenching of his fists, when he should be putting his substance into circulation. For this man no other act would give the relief which would come through liberating his love and substance. Such a relaxation of the fists, and such a peace in mind and body would follow that the Spirit would sweetly grasp this opportunity to bless him and his whole world. It is through Truth that we are being freed from all resistance.

It would seem that a man who had freedom from sin, sickness, poverty, alcohol, stinginess, lust and selfishness offered him could easily claim it. It would seem that one who knew the power and application of thought could easily change conditions through right thinking. Let us see what factors in mind might delay the demonstration. Speakers and writers on metaphysical subjects often assume that they must give something palliative, even at the expense of not giving something tangible. There is nothing which so appeals to the average person as making the principles of a happy, healthy and successful life so practical that they could be easily followed and lived.

The question might be asked, "Why does this one who has been studying Truth for years and years not demonstrate it better?" When one realizes his oneness with God in the true way, he not only has the right thought but is also a-thrill with the right feeling; his intellectual understanding becomes warmed by the Spirit, and there is activity in manifestation as well as in appreciation of ideas. You might make the affirmation, "The Truth hath set me free," daily for weeks and years, and not get any great perceptible results, other than the peace which comes through using constructive words and thoughts, unless you *acted* your belief.

If a Truth student had a belief in sickness, what would be his line of procedure? Briefly, to reverse the thought and to *feel health.* But what if the old thought, the devil, continues to argue its claim? Always remember that the louder the devil cries the plainer it is that he lies.

In the sight of God man is a Perfect Idea. In Divine Mind the Man Idea has never been separated from the Mind

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Principle and has never lost its Christlike identity. God's immaculate conception of Man has never changed. The Truth is that the man of God is never ill. When one gets the mental impression that he is ill, it is but the work of his false ego. Everyone who is not demonstrating is in a measure controlled by the false personality he has built up. This personality may be defined as the person which the unregenerated man thinks he is, and which is not the true man of God. Every time one thinks hate, he is giving substance to a personality unlike the manifested love idea, which in Truth man is. Every time he thinks disease, he is building a body which is not in harmony with the manifested life ideas. Every time you think of sin you are supposing that you have a capacity to sin or conceive of it; supposing that there is another self to you beside your true divine self. You cannot be centered in the Christ Mind, and also have a disease- or sin-thinking mind. You cannot serve one God and be dual-minded. You cannot be a person who lives on the mountain tops of spiritual ecstasy while in spiritual meditation and be John Jones, who has liver complaint before the hour is over.

Where does this personality come from who says he is ill? He is the product of your mistaken thought. You can redeem your mind and body and be freed from error by unmasking the deception of the malicious race thought which has simply argued you into believing that you are sometimes ill or sometimes well. Then begin to hold unswervingly to the Truth that you are spiritual being, governed only by the laws of God. Know that there is but One Presence and One Power in all the Universe, and that it is continually manifesting through you to your highest good. By having before you one God and knowing that in him alone you live, move and have your being is to become so firmly established in freedom that no contrary thought can enter in.

When man is freed from personality—his limited selfhood—he is on the highway to realizing and feeling his divine individuality, dominion and freedom.

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Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

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This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

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THE SILENCE



ANY students, beginning the study of Truth, get the impression that the Silence is something mystical; that it is a sort of inactive waiting for "something to happen." The Silence is prayer, the true method of communing with the Father. We cannot approach the "Secret Place of the Most High," in any other spirit than one of silent adoration. For this reason, Jesus admonished that when we enter into our closet we are to shut the door, and pray to the Father which is in secret, and the Father which is in secret shall reward us openly. Again, we are counselled, "Take with you words, and return unto Jehovah."

The Word is the key that opens the door to the Secret Place. Following the natural relaxation of the body, the attention is centered in a Word (statement) of Truth, which brings one most easily into the consciousness of God's omnipresence and at the same time shuts out the external activities of thought. The Words, "Our Father," "Thou Only," "Omnipresence," "Jesus Christ," or "Christ in me," contain the dynamic power of centralizing the attention, and are words about which one may readily group his ideas into new centers of action.

Prayer does not change God's attitude toward man, and all methods of attaining to an inner union with the Father are set forth for consideration of the student, and need an individual application. However, there has been no great originality in the race consciousness, and what applies to one person does, to a greater or lesser degree, fit the need of another. Prayer does not always change the condition, for it may be that it is our *viewpoint* which should undergo a transformation.

Certain set times for practice of the presence of God are necessary and beneficial to the growing student of Truth. Jesus had times of going apart "on the mountain to pray." Paul admonished that we "pray without ceasing," and this

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is the goal we seek to attain through being faithful to our periods of silent communion with God.

Following concentration, or the centering of one's attention in the Word, one should meditate upon the omnipresence of God. If at this point of the Silence, thoughts from sense consciousness come in hordes to attract your attention, take the position that they come to be baptized with the Truth. Do not attempt to shut them out, thereby antagonizing the situation, but give each one tender, yet positive attention. These thoughts represent the "sick, lame, poor and blind," that great multitude of hungering souls who followed Jesus from place to place. Jesus gave them his blessing. In like manner we must handle our multitude of hungry thoughts. They must be filled with the substance of Spirit.

If in the Silence you suddenly remember some unkind deed, affirm: "I am no longer unkind. The love of God fills my heart and I feel kindly toward you [naming the person]." God forgives our debts *as we forgive our debtors.* I know of one who was two years forgiving the injustices suffered at the hands of her father, but when the work was accomplished in the Silence, a harmonious relation was established between them, although the father was wholly unconscious of what had brought about the change.

Thoughts are alive, and they build little bodies (with egos) through which they function. One cannot eliminate the error thoughts through indifference. The thought force must be regenerated and established in right and harmonious relation to true and eternal principles. Certain specific ideas make up thought egos, but the dominant characteristic of these disturbers of your meditations is the idea of materiality. Because of this fact continual affirmations of Truth build in ideas of substance, and offset the error thoughts *en masse,* so to speak. It may be, however, that one has built up certain *dominant* error ideas in consciousness which require specific attention in order to uproot. After a period of faithful teaching of Truth to these error thoughts they will cease to disturb your meditations. You can then enter into the Father's house and commune in peace, and the angels—

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thoughts of the superconscious realm of Mind—will minister unto you, and you will rejoice in a conscious union with the Father.

The realization of a Word follows meditation. Realization is not a matter of time, but depends upon one's consecrated attention to the Word, and one's receptivity to the ideas of Spirit. Realization is the Father's stamp of approval, though you may not be always conscious of his seeing in secret until he rewards you openly. But having once beheld the manifestation of the substance of your Word, you cry out, as did Thomas, "My Lord, and my God," and forever after pursue the practice of the presence in the assurance that results will be in accordance to your faithfulness in words and deeds.

If you have not yet had this assurance, this reward of the Father, do not be discouraged, for God is in the midst of you and will eventually be revealed. Consecrate yourself anew to thoughts of Truth, for it is evident that you must give your soil more intense cultivation before the seeds (Words) of Spirit can take root.

The quickening of the body consciousness naturally follows the establishment of Truth in mind, and should be understood by the unfolding student. Your body is the manifestation of the thoughts of your consciousness, and transformation of the body follows in strict accordance with the regeneration of the mind. Changes in body structures are inevitable. View every adjustment with joy. Know that the law of the Spirit of life in Christ has begun its transmuting work. Lovingly coöperate with the Holy (Whole) Spirit within, and as spiritual being, boldly claim your freedom from sin and disease. Ofttimes what appears to be error is but the body transformation at certain stages of reconstruction. Wait upon the Father in the Silence often, and no matter what the appearance, he will assure you of his presence and that all is well. Dying daily in the Lord is the true method of living. "If by the Spirit you put to death the *deeds* of the body, ye shall live."

Cultivating the omnipresence of God in the Silence is

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but the forerunner of a continual realization of his presence, which is the unceasing prayer of the devotee of Truth. Living in his presence means doing everything to the glory of God. No matter how trivial our daily duties, they are exalted and perfected if performed in his Name.

Our spiritual growth is dependent upon our consecration to the ideas of Spirit, and our allegiance to Truth under every circumstance. Our spiritual growth depends upon our intimacy with God. We become acquainted with God in the Silence, but we keep up conscious connection with him through expressing in daily living the ideals we cherish. Having declared a Word for ourselves, we must see to it that we conform in deed to the principles involved in that Word. Failing to act believing that we have received is to take in vain the name of God, and God will not hold him guiltless "that taketh his name in vain." His name is Perfection, and perfection must be the goal we seek to attain in every act. When our acts conform to the Truth we idealize, it can be said that we have entered into the unceasing prayer, which is the true Silence. Living, moving and having our being in the consciousness of God as omnipresent, is to demonstrate that "I and the Father are One," for "*with God* all things are possible."

QUESTIONS AND ANSWERS

What is the origin of suffering in the animal world?

Primarily, the animals had their origin as ideas in Divine Mind, as recorded in the first chapter of Genesis. These ideas are contained in the Man Idea—God's crowning creation—and man was given dominion over the "fish of the sea, the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." It should be remembered that none of these *ideas* became manifest until they were established in substance by Man. Later, as recorded in the second chapter of Genesis, these ideas were formed by the Lord God (*I Am*) out of the dust or Universal Mind-Substance. "And

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whatsoever Adam called every living creature, that was the name thereof."

With this understanding, we can readily discern that the animal world has always been dominated by man, and had man remained in harmonious relation to the ideas of Divine Mind, harmony would be expressed in all creation. As it is, the animal world pictures forth the thoughts, habits, customs, etc., of the race thought. However, animals have an instinctive sense, rather than a sense of reason, and remain more purely related to Divine ideas than man himself, for man keeps up thought activities that intensify errors, while the animals follow the primal ideas originally emanating from the mind.

Man came into suffering through sin, or through wrongly relating his ideas to Divine Mind, and naturally this suffering reacts in the world he formed, which includes the world of physical forces or animals. All of man's acts, as related to his animal nature, such as generation, gratification of the senses, appetite, lust, pride, etc., react in the animal world; all of man's acts, as related directly to the animal world, such as slaughter, cruelty, greed (commercial traffic of animals) react in man as disease and inharmony.

Man, in reality, has always been, and is now, the Lord God of the earth and all that it contains. Regeneration of man therefore includes the transformation of the earth. When this shall be effected the "wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Does Unity believe in the divinity of Christ?

We take it that you mean to ask if Unity believes in the divinity of Jesus, who demonstrated the Christ. Unity believes not only in the divinity of Jesus, but in the divinity of every man in the Mind of Being. Christ is the God-man, the Perfect Idea Man who was demonstrated and brought forth as the perfect type man in Jesus Christ. Christ

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is the "first-born of every creature," and every man has his foundation in Divinity (Christ). Jesus brought into manifestation this "first-born" and so became the "firstfruits of them that slept." Man's one mission is to demonstrate his divinity in the midst of humanity, as did Jesus. Every man works from the same center (Christ), regenerating and resurrecting his thought egos, and eventually reaches his goal of perfection—oneness with the Father.

Explain: "*Be thou faithful unto death, and I will give thee a crown of life.*"

A "crown of life" is attained through dying to false ideas in consciousness and their false expression. Paul discerned that to die daily in the Lord is the true method of living. As we are faithful unto the death of error, and loyal to the Spirit, which is life, old things pass away, and man becomes a new creature in Christ. Man, in mortal consciousness, associates death with the grave, but this is not the true understanding of the term. Death is the casting off or letting go of mortal thought, and is the process through which the body is immortalized, here and now. Birth is the repairing process continually going on in the organism. Man does not attain higher states of consciousness through losing his body in the grave, but perfects his body through establishing a consciousness of Truth. The body is transformed (changed in form) in conformity to the regeneration of the mind. "God is not the God of the dead, but of the living."

A PSALM OF CONTRITION

(*Psalm* 151)

F. T. S.

1. I said as I turned my feet
   Unto the House of the Lord,
   I will praise thee and serve
   Thee continually.
2. O Lord, thou art my joy and
   My salvation.
   Unto thee will I lift up
   My voice in confession.

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3. O Lord, thou did'st know me
In thy bosom before the
World was;
And in my outgoing thy
Substance did not forsake me.
4. But thy right hand held
Me,
And thy mercy followed me,
Selah!
5. O Lord, who is like unto thee,
Thy Holy Beam penetrateth
Unto the ends of the Earth,
And thou art forever with man.
6. Ye dogs of unrighteousness
Who pursueth me;
What gain in thy soul?
7. Thou dost eat the fat of the
Land as thou liest in wait for me.
Thy days are numbered and
My deliverer is mighty,
Selah!
8. O Lord, I said as I awoke in
The deep—and thy beam caught me;
My feet well-nigh slipped.
9. The dogs compassed me about;
The young lions pursued me;
The nations moved around me,
And the darkness covered me,
Selah!
10. Unto thee, O my God, will I
Confess with my whole heart,
For thy beam led me and thy
Mercy clothed me with garments
Of purity.
11. There is none like unto thee, O thou
Son of Righteousness.
Thou art the light of the
Nations.

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12. Thou art the Peace of their bosoms.
Thy substance is not withdrawn from
Them, and thy mercy waiteth
For them—
Selah!

13. O thou warring nations who
Compasseth the Word in thy bosom
Indwelling,
Turn thy feet unto the House of
Of the Lord—and confess.

14. I will forsake the darkness
And serve the light;
O thou Son of Righteousness
Penetrate them with thy Holy Beam
And clothe them with thy
Sonship,
Selah!

CHRISTMAS

When the Christ-Consciousness is born in your soul you will know the meaning of the Christmas Festival.

This birth is not a matter of outward observation and you may not know just when it takes place in yourself. There was no room at the public inn for Mary, and her son was born in a cave-stable.

Mary is the soul that magnifies the Lord daily in the Temple, and through her devotions prepares herself for the Higher Life.

The Higher Life is a higher state of mind. It exists as the soul of God and we know it when we realize *I Am* the Son of God.

You may have to "magnify" the Lord in your Temple a long time before the "Sun of Righteousness" bursts forth. This birth of God-Consciousness at the Soul-Center, the holy place within, is a very high attainment. Devotees of religious cults in all ages have willingly made every human sacrifice to reach it. The difference between the Son of Man and the Son of God is here defined. The Son of

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Man is the Mind of change, with its transitory temple. This Son goes to and fro in the Universe seeking the Heavenly Place, and finding it not. When this Son perceives the truth that Harmony is not a place but a condition of consciousness the Soul begins to purify itself.

Pray for the Perfect. Meditate upon the Pure. Affirm the Fearless, and secretly dwell in the Place of the Most High. In Imagination *see* yourself that Prince of God. "With unveiled face, reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory."

METAPHYSICAL TERMS USED IN UNITY

Individuality—That which cannot be divided or separated. In man, the ego that has definite and continuous existence in God. The opposite of personality.

Personality—Persona (a mask). An identity founded on sense perception. In man, personality is the ego that believes in the reality of matter and material conditions.

Error—Conclusions opposed to the truths of Being. God is Good and Good is all; any appearance that fails to prove this logic is error.

Truth—The reality of Being as revealed through Divine Knowing. "Ye shall *know* the truth and the truth shall make you free."

Divine Mind—The metaphysical name of God. Divine Mind is the One and only Mind. It is not correct to say that men have minds. Men have states of consciousness in the One Mind.

Christ—The Divine Thought; the *Logos* or Word of God. Christ is God's Idea of man, consequently the "only begotten of God."

Divine Idea—Same as Christ. Used metaphysically to designate all creative forces in Divine Mind.

Man—Expression, or Son of Christ. Man exists in his perfection in God as a *Perfect Idea.* Only through this Perfect Idea or Christ, ever existing in Divine Mind, can man attain unity with his Source—God—hence, there is no salvation except through Christ.

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Divine—In nature like unto God. Changeless; eternal.

Human—In nature like unto man. Changeable; mortal.

Mortal Consciousness—Knowledge through sensation; state of mind that measures life by the manifest, that accepts the manifest as the real.

Spiritual Consciousness—Self-knowledge through identity with the Absolute; state of mind that apprehends the Good as the One Reality.

Spirit—Essence of Being. Source of inspiration. God's presence in man; the Comforter.

Heaven—The center of spiritual consciousness, occupied by the Absolute. A mental state of absorption by the Absolute. Home of God, the Good. Realm of Divine Ideas. Abode of angels, God's messenger thoughts. God's Kingdom in man.

Earth—Substance darkened and made dense by mortal consciousness. Sphere of man's redemptive work; the body.

Hell—Hiding from God. Inharmonious state of mind. Disciplinary experience. Purification through the destruction of mortal consciousness.

Positive—Mental action of command; affirmation of the Good.

Negative—Mental action of obedience; affirmation of of the Good through the denial of evil.

Compassion—The yearning love of God for man in the process of purification; ministrations of the Holy Spirit, or Comforter.

Sympathy—Mental partnership in the disturbances and weaknesses of the personal; the blind leading the blind.

Ideal—Revelation of God's Idea. The standard of the Perfect; man's vision and work of regaining perfection.

Ego—Consciousness of self in relation to the universe. Man in his entirety; identity; the Self.

The Word—Name of the Idea; the Son; *Logos;* creative fiat of God.

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SUNDAY LESSONS

SUNDAY, DECEMBER 23

THE BIRTH OF CHRIST.—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SILENT PRAYER: *I am quickened in Christ and rejoice.*

King Herod represents the ego in the outer or sense consciousness. This man is temporal because he does not understand his origin nor the law of his being. He is nar-

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row, jealous and destructive. His destructive thoughts react upon his body and it is full of pain and misery. Such a man does not fulfill the Divine Idea of man, and another ego must supplant him.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "yet without sin," that is, not falling under the dominion of evil thoughts.

The "wise men from the east" are the inner planes of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day when the soul would receive the supreme ego, Jesus.

When the Jesus ego first appears in the subconsciousness it is a mere speck of light, a "star in the east." The east is the mystical and occult realm where great wisdom and rich presents await the one who is born King of the Jews.

Herod, the sense ego, seeks to destroy the One whom he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on right under his nose. So it is found that those in regeneration are seldom conscious of the new ego that is building up a kingdom in the substance (Bethlehem) in the very center of the body. Herod, the man of flesh, feels that something is going on and seeks occult wisdom (wise men), but not under the Divine Law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

The reason Herod seeks to destroy Jesus is because he cannot comprehend the Great Whole. Man is ruled by many egos at different periods of life.

The seven ages of man as portrayed by the poet are but a moiety of the many stages through which he passes. The ego of the infant is not the ego of the youth, nor the ego of old age that of middle age. These egos have been supplanted one after another so gradually that the man has not been outwardly disturbed.

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But here comes an ego that throws the whole consciousness into commotion. Herod and all Jerusalem were troubled—there was a great upheaval in the thoughts and feelings of the man.

When this New Birth takes place in your subconsciousness, be wise and do not try to destroy nor suppress its development. Study the life of Jesus and you will have a true portrayal of the experiences you will go through in bringing to outer manifestation the Divine Ego, Christ Jesus.

SUNDAY, DECEMBER 30

HOLY SPIRIT CONSCIOUSNESS.—John 16:4-15.

4. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5. But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to the Father, and ye behold me no more;

11. Of judgment, because the prince of this world hath been judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

14. He shall glorify me: for he shall take of mine, and shall declare it unto you.

15. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

SILENT PRAYER: *Holy Spirit, guide me in fulfillment of the promise of Jesus Christ.*

Man begins his career as a formless center of energy

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and intelligence—an Idea. This Idea has its source in God, the Original Mind, the Source of all ideas.

The object of man's existence is to bring forth in the many that which exists in the One. The consciousness of the One Mind is given to the many, who are bound together by Love. "Behold how he loved him," said the Jews when Jesus wept at the tomb of Lazarus. We think we love our relatives and friends, but the love of the Great Over-Soul, the Christ of God, far exceeds this human love. The love of God is drawing us together in one great family where the tie that binds will be indissoluble.

In order to understand the Scriptures, and especially the portion that gives the life and experiences of Jesus, it is necessary to study the action of the mind. The movement of every mind in bringing forth the simplest thought is a key to the great creative process of the Universal Mind. In every act is involved mind, idea, manifestation. The mind is neither seen nor felt; the idea is not seen, but its force is felt, and the manifestation appears. This is illustrated by the artist putting on canvas his mind's idea of beauty, or the musician reducing to order his mind's idea of harmony. These create in a degree as God creates; under the law of mind-action. We say that the artist or musician is successful to the degree that he puts his soul in his creation. This is true of God; he puts his soul in his universe, and the greatest product of his art is man, his "image and likeness."

When God puts his soul in man, that soul must eventually show forth its true nature; that is, it must become conscious of God. When Jesus had been through the school of earthly experience, and "put all things under his feet," he was united with the Holy Spirit.

The doctrine of the Trinity is often a stumbling block, because we find it difficult to understand how three persons can be one. Three persons cannot be one, and theology will always be a mystery until theologians become metaphysicians. It is easy to understand how an idea may exist in the great Father-Mind, also how that idea may become an active thought. In this simple comparison we have

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cleared up the mystery of the Trinity. Here are the Scripture symbols compared with modern metaphysical terms:

God, Christ, Man—Mind, Idea, Manifestation.
Father, Son, Holy Spirit—Thinker, Thought, Action.
Spirit, Soul, Body—*I Am*, *I Am* Conscious, I appear.

The Idea of God—Divine Man—is called in Scripture the Son of God. That Son is Christ. As a student at school it is Adam, as a graduate it is Jesus, and when it has learned all its lessons it is withdrawn into the One Mind and becomes the companion of the Holy Spirit.

The personal consciousness works in its own limited sphere and tries to do in its own might. When understanding of the relation which the man-mind bears to the Father-Mind dawns upon it there is a broadening of the mental vision and it proclaims, "It is not I, but the Father within me, he doeth the works." This expansion of thought goes on until man realizes that he does nothing of himself, but through him the Father works. When he finally surrenders his whole personality to the Father, and rests in his Mind, there is a complete identification with and a transformation of consciousness into the Universal.

When Jesus said that it was expedient that he should go away in order that the Comforter or Holy Spirit might come, he realized this unity with Universal Consciousness.

SUNDAY, JANUARY 6

OVERCOMING THE HYPNOTISM OF MATERIALITY

—John 11:32-45.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

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38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Faither, I thank thee that thou heardest me.

42. And I know that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

SILENT PRAYER: *I am no longer in bondage to the thought of the reality and importance of matter. I am alive in Christ.*

Every thought of man takes up its abode in his consciousness in association with other thoughts of like character, and, combined, they make a colony. This colony of thoughts finally externalize themselves in cells, nerves, muscles, blood, bones, etc. This is the way the organism is built up. The *I Am* is not always present in all parts at all times, but works at certain points to carry forward some idea that is necessary to the rounding out of the whole man. Hence we are told in today's lesson that Jesus was at Bethabara, which means *house of confidence.* He was affirming *confidence* in himself, his ability and dominion. This is a treatment we need to give ourselves daily in order to meet and overcome the weak spots in our character when they come to the surface.

Lazarus is the ruling thought in the intellect—the name means *court of God.* At its center it is good—we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up thoughts and things on the material plane. Jesus loves this

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young man, but groans in spirit and weeps over his sense sleep and entombment in matter.

When man lets his intellect spend all his energies in money getting, he is sowing the seeds of a long sleep in matter. The human love, Mary, and the natural life, Martha, are sisters in this intellect, and although they, like all women, have faith in the Spirit, they allow themselves to fall under the mortal law thought, and believe in the reality of death. The whole world is under the hypnotism of this material belief, and it is making tombs for thousands every day.

When the intellect thus kills out the spiritual life, and man is buried in his own materiality, the only way out is through the spiritual *I Am*. When softening of the brain, paralysis, and various forms of physical collapse so prevalent among feverish money getters, overtakes the man, then the sisters come to their senses, and call upon the Son of God for help. These are severe experiences, and we should and must learn to avoid them by raising the standard of man's object in life.

The treatment for this sleep in matter is silent asking, then audible commanding. This is the formula given by Jesus, and it is found very effective by Christian healers. Then give perfect freedom—"Loose him, and let him go."

Sunday, January 13

TWO DOMINANT STATES OF CONSCIOUSNESS.—Luke 15:11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

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16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

SILENT PRAYER: *It is the Spirit that quickeneth; the flesh profits nothing. I am one with Spirit.*

The two sons are soul consciousness and sense consciousness. Through the soul we are related to the Spirit, and through the sense to the flesh. These are mental states or thought aggregations. All the thoughts of a spiritual character gravitate together and form a state of consciousness that is pervaded by Spirit, and perpetually sustained by the Divine Mind. This is the Spiritual Soul, to whom the Father said, "Son, all mine are thine." The *Human Soul* is the "younger son." This thought aggregation finds its first pleasure in sense avenues. It is the exuberance of youth when every human sense is flooded with life. It draws freely from the One Source, the Father Mind, life, love, substance, power and intelligence. These are the riches of God which are divided between the states of mind. These two souls, or states of thought, are referred to by Paul as the Spirit and the flesh at enmity, one warring against the other. It is not strictly correct to say that this higher plane of thought is the Spirit, but rather that it is the spir-

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itual consciousness. The Spirit does not war against anybody or anything.

The mind that revels in pleasures of sense, gradually finds itself centering about the things of which it thinks so much. This is a law of thought action. What you think a great deal about, and like to do, you gradually become attached to, and in due course the attachment becomes so strong that you separate yourself from everything else. The constant thought of man about sense objects and sense pleasures gradually sunders him from the spiritual, and builds up a separate state of existence. This is the journey into the "far country." But being detached in consciousness from the real sources of existence, the sense consciousness gradually uses up its resources, in the lusts of the flesh, and not knowing how to go within and draw from the original fount, there is a "mighty famine in that country, and he began to be in want."

Then there is a still further descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that he literally *glued himself* to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no soul satisfaction. When we get down into the animal, and try to feed our souls with its mere outer covering of truth (husks), we starve. The human is eliminated until there is no man in it—"and no man gave unto him."

The coming to himself of the Human Soul is the awakening of understanding. Why should the body grow old and lose its life, "perish with hunger," when in the Father's house the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must rise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a day, but is a gradual step by step traveling, sometimes over rough roads.

"He arose and came to his father." The moment the

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thought arises to the contemplation of Spirit, there is a union with the Divine Mind—his father "fell on his neck and kissed him." Confession of sin, is good for the self-centered man. It opens the door to higher things, and mellows the soul. An Eastern proverb is, "Who draws near to me (God) an *inch*, I will draw near him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him."

When we make the unity between the outer sense and the inner Spirit there is great rejoicing, and the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) clothed upon. The "fatted calf" is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit—the lost is found. "And they began to be merry."

SUNDAY, JANUARY 20

ACTIVITY AND INCREASE—John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3. And Jesus went up into the mountain, and there he sat with his disciples.

4. Now the passover, the feast of the Jews, was at hand.

5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him.

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

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11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twleve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

SILENT PRAYER: *The activity and energy of Spirit vitalizes and feeds my soul and body.*

Scripture as mere history is not profitable to the overcoming metaphysician; what he looks for is practical instruction in mind operation. The lesson today treats of the feeding of the five thousand by Jesus, with a few loaves and fishes. If it took place as stated, it was a marvelous demonstration of an unknown law of food multiplication. If it was done by a man at a certain time, it may be done by other men under like conditions. History, because it is not profitable to the practical demonstrator, tells us nothing of these conditions. When we look deeper than the mere historical recital we find that there is a veiled meaning, which may be understood by one who is familiar with the operations of his own mind.

All outward conditions are the result of ideas that have first appeared in mind. The organs of the body are bundles of ideas which have organized themselves about a working center. They have their positive pole in mind, and it is there that we should look for the means to move or regulate them. All people and things that we see around us were first evolved in miniature in mind. So all movements of things and their relation one to another have their impetus in mind. Then if a man at any time multiplied loaves and fishes so as to feed a multitude, the ability to do so rests with all men who have made the necessary connection between the working idea and its outward expression. This can be developed by those who are willing to com-

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mence in a primary way and gradually work up to the larger consummation.

In the lesson Jesus represents the *I Am* identity in everyone. Galilee means *action*, which is the first step in every demonstration. Don't expect results unless you act with promptness and order (Tiberias). The "great multitude" is composed of your own hungry thoughts. They want the influx into your consciousness of the Truths of the Spirit. Man does not live by bread alone, but by every word proceeding out of the mouth of God. You go up into "a mountain"—state of spiritual realization—and there rest with your disciples (faculties). You are then near a consciousness of Divine Ideas (Jews) and their fullness of supply (feast).

When you have, through affirmations of Truth, lifted yourself into this place of Divine Possibility you perceive that it must be made manifest through the exercise of a certain faculty or disciple—Philip, power of the Word. This faculty does not know its real power. It has been exercised only in counting "pennies' worth" and "loaves of bread" and has no knowledge beyond the realm of symbols. Then the realization of your strength (Andrew) speaks up and he sees a small way into the demonstration. But you know that even a slight perception of the Universal Substance (bread) and the Idea of Increase (fishes—fecundity) put together with the Power of the Word, and the Strength of Faith (Andrew, brother to Peter) will increase until all are filled. After you have spoken these words there will be left in the consciousness a fullness and completeness (twelve baskets), a rounded out satisfaction which you could never have gotten from any outward source.

Surely this is that Prophet (promise of God), which should come into my world.

Still, still with thee when purple morning breaketh,
When the bird waketh and the shadows flee
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness I am with thee.

—*H. B. Stowe.*

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

December 20, 1917 to January 20, 1918
Held daily at 9 p. m.

My Christ Consciousness is Restored and with the Heavenly Host I praise God for Peace, Harmony and Health.

PROSPERITY THOUGHT

December 20, 1917 to January 20, 1918
Held daily at 12 m.

I Am Thankful for the Realization of the Inner Riches.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from December 16th, 1917, to January 16th, 1918:

December 16th to January 1st—Luke 2:10-11: "Behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day a Savior, who is Christ the Lord."

January 1st to January 16th—John 3:33, 35-36: "He that hath received his witness hath set his seal to this, that God is true. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The teeth represent the power of mind to analyze ideas. Analyzation in mind is mastication in body. The whole race, through loss of substance in sexual waste, has devitalized the organism and the teeth suffer in consequence.

There is no reason why the pure Substance, Life and Intelligence of Spirit cannot be built into your teeth, and so restore them to their original wholeness and perfection, but it will take faithful, persistent application on your part.

Many have obtained good results with the teeth, but have found that the entire organism must be built up and the Life and Substance, which is Spirit, must be realized and established in every part. Some people let the teeth go until such time as they can restore them through the Spirit, thinking this is the only right way to do. Others go to a dentist and let him keep them in cleanliness and repair

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until they feel they can demonstrate satisfactorily through the Truth. All give them more or less prayerful and spiritual attention, and demonstrate accordingly. You must do according to your faith and inner wisdom. We have had some good results in helping different ones, who have asked our prayers, to realize substance in their teeth.

A good thought to hold for rebuilding teeth is: "I am Spirit, and I do not believe in decay. No mortal thought of decay can work in my teeth. They are now in the perfection of the Christ Mind, and the pure *substance* of Spirit makes them sound and whole."

* * * * * *

"Heaven is not gained by a single bound," but "precept upon precept, line upon line, here a little and there a little," adds to the growth and development of the soul.

There are many people who, if they could get the Truth all in a lump with no special seeking or working on their part, would gladly accept it.

But there is law and order in all things in God's Universe, and there is a law and order of growth for man. Only by being awakened to his Divine possibilities and Sonship, and then faithfully putting into practice that which is given him, and earnestly seeking for more enlightenment, will man attain the good which is his Divine birthright.

If one disregards the *laws* of Being and selfishly seeks the good without learning the law and conforming to it, sooner or later he becomes involved in destructive forces instead of the healing, harmonizing, illuminating, prospering power of the Spirit which follows the unselfish use of the laws governing Being. Please read the booklet, "Words of Truth."

* * * * * *

Everything in the visible world is the outpicturing of ideas, and everything that we desire must be reduced to its primal ideas. For instance, if it is money that is needed, we enter into the realization of the omnipresence of substance, plenty, abundance, success and opulence, and speak the constructive word which brings about the visibility of the

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thing desired. To pray for money, without a consciousness of the ideas involved, is to "pray amiss."

Money is the symbol of the inner substance of Spirit, and one can so train his mind as to see money always active as an expression of loving service between man and man. As you love and bless your visible symbol of substance, you will increase and multiply your inner riches, which, in turn, will react into your external affairs, and you will find yourself not with a "few dollars," but with an abundance of dollars. Then as you open your mind to the free flowing ideas of *spiritual reality*, you will get the greater vision of God's world and bring into expression its many blessings.

* * * * * *

The "terrible dreams" that you mention in your letter, indicate the state of your own consciousness. They do not refer to anything in the outer, but to the needs of your own mind, heart and body. Your subconscious fears, the inharmonies in your consciousness, and lack of peace, order, etc., are shown in your dreams and when they (the inharmonies in mind) are remedied, you will cease having the dreams. In interpreting every dream, vision or anything you may see in mind, look back of the appearance or form to the idea for which it stands, and in this way get its true meaning and lesson.

* * * * * *

The foundation of all vitality and energy is Life, and Life, in its true essence, is spiritual. It is through the generative organs and functions in men and women that this great boundless, limitless, omnipresent Life, which is God, comes into expression and manifestation in the body. In his ignorance, man has for ages, through sex-sensation and generation, dissipated this Life instead of using it for the upbuilding and spiritualizing of his body. In thus robbing his system of the needed vitality and energy, he has depleted his whole organism and the result has been weakness, disease, inharmony and finally death—the dissolution of spirit, soul and body.

Through child-bearing, along with the sex-life, your

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body has been seemingly depleted more quickly than that of your husband, hence the cessation of "passion" in you. Because of the suffering of child-bearing, women as a rule, more naturally take up with higher and purer ways of living.

It is not the will of the Lord that the pure, spiritual Life, which he gave us in unlimited abundance, should be corrupted and misused by man. What you need is a greater consciousness of vitality, which is life, and then an understanding of how to conserve it and build up your body-temple in the truth and beauty of holiness (wholeness). Study carefully the booklets, "Regeneration the Way to Redemption," and "Life and Sex," and you will get a clearer understanding of conservation.

* * * * * *

If it is wrong to kill animals, would not the insects on trees destroy the fruit? Why would it be wrong to kill grasshoppers if they should destroy all the grain? or rats that cause so much damage?

All vermin and pests of every kind come from wrong thoughts and expressions of life in and by man. God is Life and all life springs from the perfect Life Idea. Man brings the life of God into manifestation through his thoughts, words and acts. If these are in harmony with the Divine Law only right expressions of life will be the result. Through ignorance and ignorant thinking, man has worked out of divine order and harmony with the great Life Principle, and has brought about the different manifestations of life that prey upon and torment him today.

When man learns to utilize and express the fullness of life aright, in thought, word and act—conforming to the Law of Being—all error manifestations of life will disappear. Many persons are now becoming awakened to the Truth, and are speaking the Word of Love and Order to mice, bugs, ants and other pests, causing them to disappear from their homes and environment. Everything will take its proper place in the great Divine Economy, when man recognizes the order and fitness of things. When we return

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to the Lord and do according to his will, the promise given in Mal. 3:11, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts," shall be fulfilled unto us, and whatsoever we do shall prosper.

* * * * * *

How can a soldier be saved by prayer? Didn't Christ say that whosoever taketh the sword shall perish with the sword?

It is true that we, who have the light of life and love, could not expect God to protect us if we deliberately went into war for the purpose of killing our fellow men. We know the Truth, therefore we are to live it in order to exercise faith in God, which is the very substance of that which we desire.

We find in our work, however, that people do not have to become perfect in understanding and living before they can receive God's blessings of healing, supply, protection, etc. Many are healed and prospered daily through faith in the grace and saving power of God, who do not yet understand or measure fully up to the Divine Law of Life and Prosperity. Good, however, is only temporary, unless one learns to know and do the will of God from the heart, for error thoughts and beliefs that are stored up within will eventually come forth in inharmonies of various kinds.

So with soldiers who are asking for protection. People do not understand how to trust in God effectually for peace, so they are fighting for it. Then why should they not get an idea of *trust* and be protected? God, being omnipresent, meets people where they are, and honors every bit of faith that is put in him. Of course, unless these soldiers learn the Truth and live it, erasing from their minds and hearts and body-consciousness all belief in and thought of error and strife, their protection will be but temporary, and sooner or later they will reap what they have sown.

There are many who write to us for the guidance and

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protection of their dear ones in the war, and we pray for their safety, illumination and good.

War is only one of the many forms of inharmony under which people are struggling and groaning for deliverance, and many who would condemn bitterly one who would *kill* a brother man, do not hesitate to *hate* another. According to the doctrine of Jesus Christ, as recorded by John, "he that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Man must be redeemed, and the only way this redemption can be accomplished is for the Spirit of Christ to enter man's consciousness, wherever he may be, and lift him up out of error and the consequent strife and inharmony. There is but one unpardonable sin and that is refusing to recognize and be receptive to the Holy Spirit, the only Guide and Teacher and Illuminator of man's consciousness. While in the attitude of resistance one cannot be helped, because he is putting away from him the only source of help.

* * * * * *

If death is the wages of sin, what would become of all the people born every minute, if they were sinless? Why do all animals and plants have to die?

The answer to your question is quite simple, when one understands the law that leads unto life. One of the essentials in attaining eternal life, the perfect unification of spirit, soul and body—all being lifted up out of earthly conditions into the Christ consciousness and thus redeemed—is that generation shall be done away with and regeneration established. Children will cease being born into the world as people learn how to utilize the more abundant life of the Christ in them in bringing into greater and greater expression the God-faculties and powers of their true being.

Your question is very interesting to us, since the majority of persons, we have found, become fearful that if generation should cease that the earth would be depopulated. To the average mind, just being awakened out of the mortal or personal consciousness, it seems easier to conceive

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the thought of no more children being born into the world than the idea of living forever in the body.

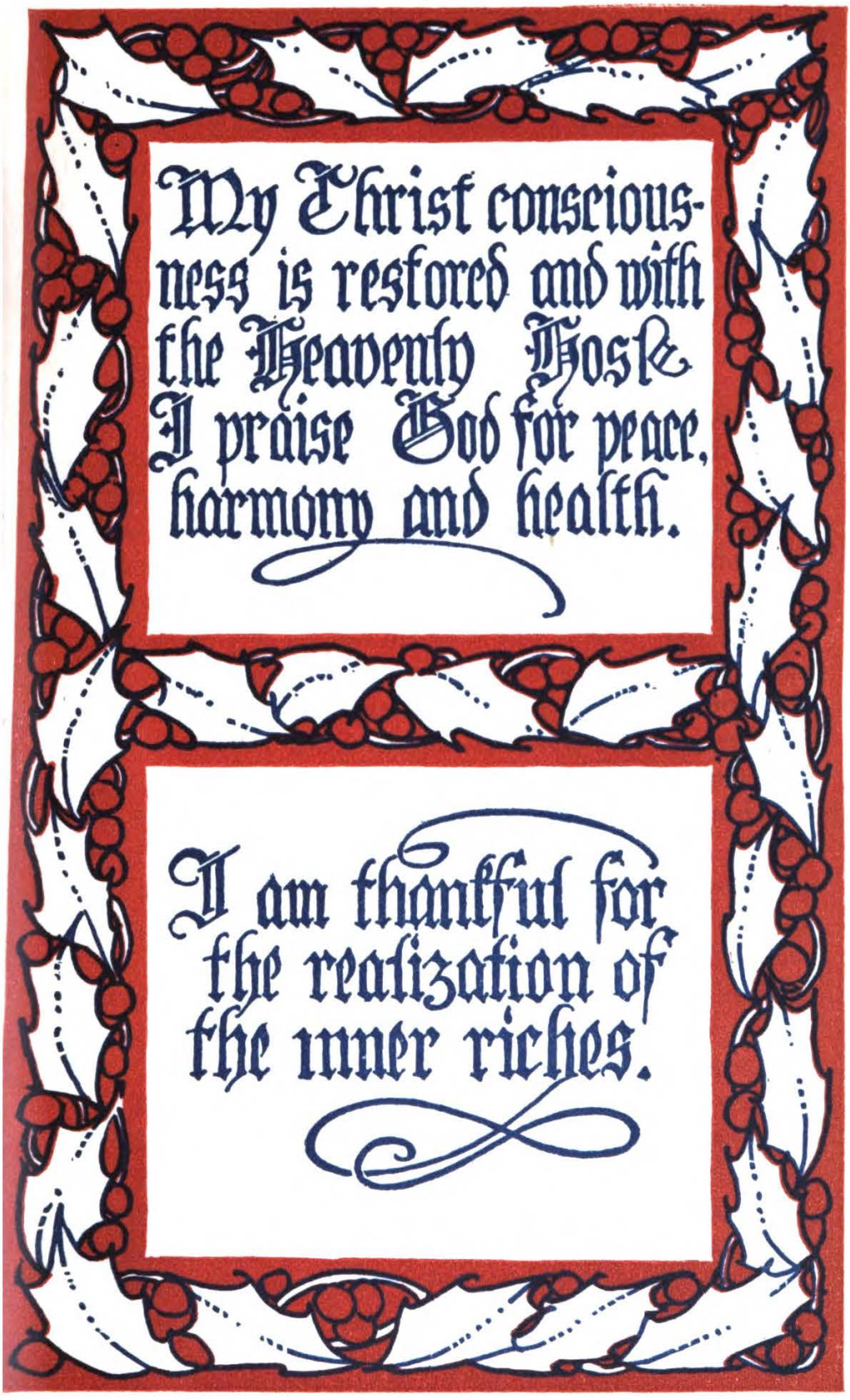
According to Romans 8:19-23, the entire creation was made subject to sorrow, suffering, decay and death through man, who, in the beginning, was given dominion over all things. With the redemption of the body will come the restitution of the whole earth.

The death of plants is typical of the daily death of the "old man," which extends to the very cells in the body of man, as well as to his thoughts and acts; and the springing forth of new plants of like character to take the place of the dead ones typifies the daily resurrection into newness of life, which is continually taking place in the true overcomer. With Paul we can say, "I die daily; I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). See also Rom. 6:11.

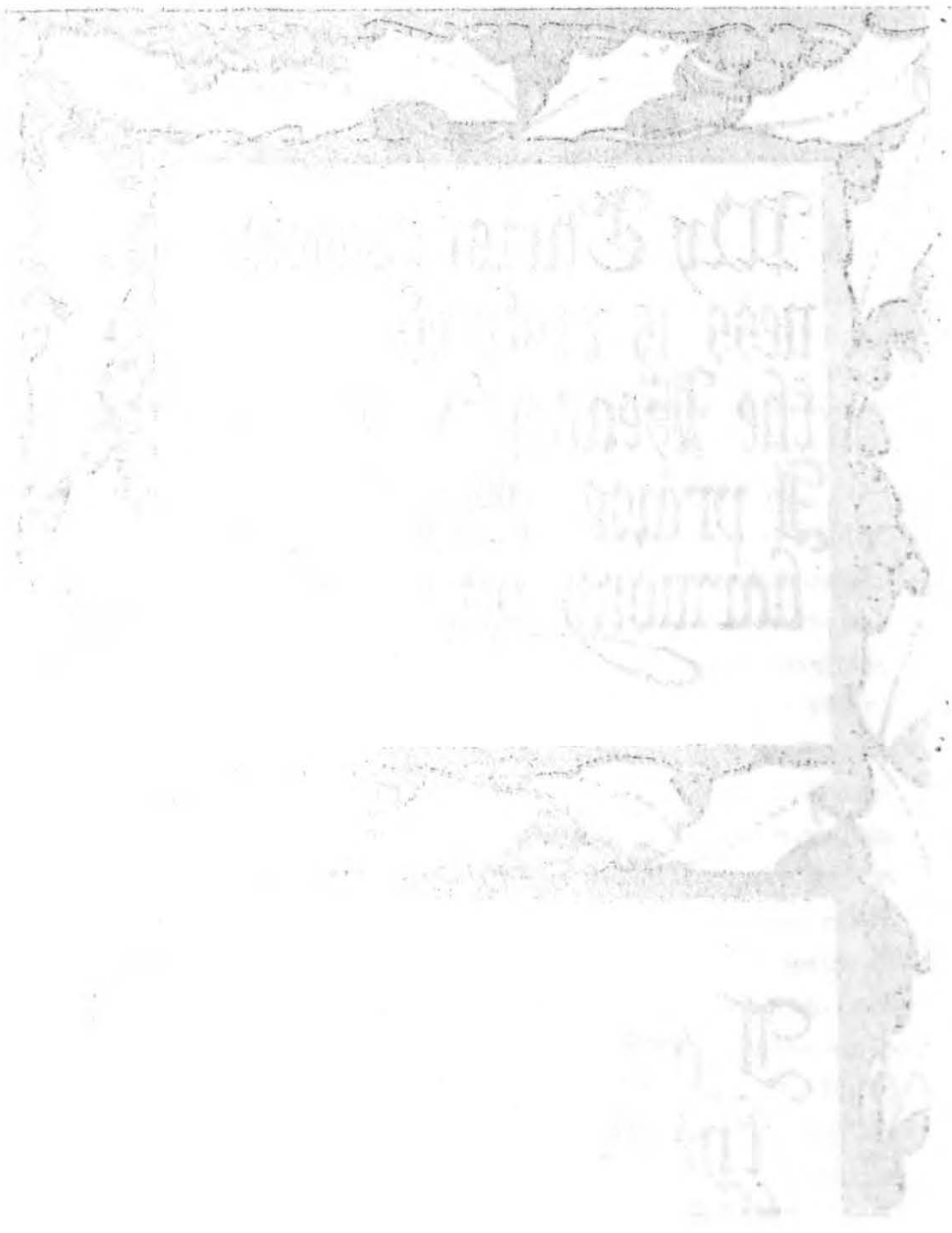
In the resurrection, according to the words of Jesus Christ, "They neither marry nor are given in marriage, for they are equal unto the angels" (Luke 20:35-36). The booklet, "Attaining Eternal Life," explains more fully the first resurrection which takes place in living people, and saves them from the grave, which is the second death. The first death is being dead in "trespasses and sins," in which state all are in until they awaken to their possibilities as spiritual beings and begin to partake of the omnipresent life of Christ, and keep on living.

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father, God, and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—him in whom you, as they, live, move and have your being.—*J. F. W. Ware.*

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THE SIGNS THAT FOLLOW

This deparment is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The sweetest gift God gives to us is the consciousness of his beloved Son, the Christ in us, as our Real Self. This Christ contains all the unexpressed capacities of the Father, and when we begin to relate our ideas to the ideas of eternal goodness and purity of this Christ within, we open the door through which the blessings of the Father pour into the consciousness, and out into the body and affairs. The life and resurrection of Jesus picture forth the peace, joy and satisfaction to be attained through allegiance to the one true God in the face of every adverse condition. The triumph of Jesus was never so great as it is today, for under his direction and guidance the whole world is making ready for the coming of the Prince of Peace and his kingdom. Every demonstration we are called upon to make proves our eligibility to the "new earth," and establishes us more fully as a "new creature in Christ Jesus." Now is the time to consecrate ourselves anew to the work of ushering in the kingdom of heaven (harmony) in our minds and affairs. Let us also remember to give the substance of our thought, and its manifestation (gifts), forth in such a manner as to uplift and bless the world in its time of travail. Jesus' mission is to free men from error beliefs, and to reveal to them the Truth of their being. The following extracts from letters received from those accepting the teachings of Jesus, as revealed by the Spirit of Truth, testify to the health, harmony, freedom, prosperity and protection enjoyed by all who unify themselves with their indwelling Lord and seek to express his laws in their daily living.

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HEALTH

St. Louis, Mo.—The doctors told me three years ago that nothing could be done for my eyes. The cataracts were nearly over them, but they have disappeared and I see fine. Through reading Unity Magazine my eyes were healed.—*Mrs. P. P.*

Atlanta, Ga.—In early October I was taken with a severe cold in my lungs, affecting the bronchial tubes and lung substance, and the morning I wired for prayers I was considered dangerously ill. That afternoon I felt the healing power of the Holy Spirit come over me, and from that moment my condition changed for the better and I have continued to improve in strength.—*G. R.*

Austin, Texas—I wish to thank Almighty God for the wonderful healing, through faith and prayer, of the little boy for whom we asked your special interest. He is entirely out of danger. On the day we wired you he had had a turn for the worse and was at death's door, but immediately regained consciousness, and since then his recovery has been rapid.—*Mrs. J. M.*

Olean, N. Y.—A year and a half ago I could not think; could not call my husband or children by name, for I could not control my mind enough to place it on one name; and I could not walk. Now, praise God, I am doing all my own work, even washing and ironing.—*Mrs. M. S. V.*

Kalamazoo, Mich.—I am happy to report that my brother, for whom you have been praying, has completely recovered from the kidney trouble and is feeling fine, much to the surprise of his physician and friends who deemed his recovery doubtful.—*B. E. H.*

Lurline, Nevada—The day I wired you little R. was very ill and very weak; hands and feet cold and scarcely any pulse, and I know the nurse thought the end was near. About the time you received the wire the change came. Temperature, pulse and respiration all went to normal, and remained so. The doctor then said he must change his diagnosis, but the nurse said if it was not typhoid fever she never saw any.—*Mrs. J. W. S.*

St. Louis, Mo.—Thank you very much for your prayers for my friend. Her lungs are healed.—*L. P.*

New York, N. Y.—Two days ago I telegraphed you for prayers for fever, cough and excessive night perspiration. Half an hour after the message was sent I did not have a trace of fever, and that night I did not perspire, and was perfectly normal for the first time in a month. My relief

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from suffering was tremendous! You will be glad to know that earlier in the fall, when I wrote for prosperity prayers, my salary was increased in a few days. It was a great blessing.—*M. H. S.*

Worcester, Mass—Mrs. B., whom you have been treating for insanity, is much better and wants to go to housekeeping again. Her husband is overjoyed at the change in her, as she appears just as well as she did fifteen years ago.—*Miss G. F. C.*

Vancouver, B. C., Canada—My daughter has recovered from pneumonia, and I thank you for this great help in strengthening my faith.—*Mrs. W. S.*

Santa Cruz, Cal.—I have been wonderfully blessed the past year in being shown how to regain my health and I consider myself well and growing stronger every day through the affirmation of the Living Word. UNITY has shown me the way.—*Mrs. W. A.*

Denver, Colo.—Reading the literature has given me a reasonable and logical view of God and his relation to man. Gradually, as I put Practical Christianity into practice the habit of worry is being replaced by taking a bright and wholesome view of the future, knowing God is my Resource. I wrote for prayers for immediate employment and was answered by a wonderful demonstration of the power of the Word.—*M. L.*

Wheatland, Wyo.—About three weeks ago I wrote you for prayers for my daughter, for a very bad case of hay fever. I am thankful to say that she has not been troubled since receiving your letter. I am sure that it was faith and prayers that healed her.—*Mrs. L. W.*

Cheney, Wash.—I wrote you for prayers for digestive troubles. Although I did not explain at the time, I had been ill for several months, with frequent spells of the most acute agony. Two days after I wrote the trouble was completely gone.—*O. D.*

Birmingham, Ala.—The physician who examines the school children for adenoids has just passed my son as O. K. When you began to pray for him three months ago for adenoids he had had a great deal of serious trouble, culminating in abscesses in both ears. The physician said an operation for adenoids was necessary at once, but I wrote for prayers instead and am so thankful for this blessing. —*Mrs. C. W. H.*

Osawatomie, Kans.—Last week Miss W. called you up for prayers for me. I was suffering with acute bowel

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trouble; was not able to draw a long breath, and sitting up was agony. As soon as she called I started to my work and could breathe deeply without pain. I am so much better and I am very happy.—*Miss. N. B.*

Lobo, Texas—Before my letter reached you I was healed, suddenly and entirely, after a month's illness with abscesses in the ear, being entirely deaf. Also had a beautiful home offered me on a ranch, and a little unexpected money given me.—*Mrs. A. W.*

Coupeville, Wash.—Two weeks after I wrote you for prayers I began to improve and every day I am getting stronger. I will soon be able to go back to my work, and I once thought I might always be an invalid on account of heart-trouble.—*L. C.*

Tankershine, Cal.—My ears are well. They commenced to get better the next day after I wrote you. I know I was healed through prayer. Your letters and literature are a great help to me.—*Mrs. H. C.*

Readville, Mass.—You may discontinue prayers for my limb is entirely healed. I was trying home remedies, but blood poison set in and I came to a realizing sense that I of myself could do nothing. The moment I let go and said I would write for prayers I began to feel easier, and now, in less than three weeks, am well.—*Mrs. C. I. W.*

Venice, Cal.—I asked your prayers for my eyes and I am writing this letter without the use of glasses. I can also sew and read without glasses. Much good has come into my life since writing you. I have obtained employment and earned the money I needed.—*Mrs. L. E. E.*

Deville, Alberta, Canada—Thank you so much for the treatment. I have a fine baby girl and got along so well. I was not a bit nervous and kept so strong and well.—*Mrs. A. P. D.*

Campont, N. H.—Hardly had my last letter reached you before the pain, swelling and blackness began to disappear from my husband's leg, and his stomach troubles him less. There is a great change in myself and affairs.—*Mrs. J. F. M.*

Indianapolis, Ind.—I wrote asking prayers for a cold, and thank you most heartily, for through God my cold is gone.—*Mrs. S. P.*

Portland, Ore.—I am thankful my stomach is healed and my appetite is improving.—*L. S.*

Lansing, Mich.—Myself and sister have both been much benefited by your prayers. My sister is out of the

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hospital and working, after being an invalid for a year. The Lord has also provided a way for me to have my young son with me.—*Mrs. A. S.*

Vaughn, Wash.—I now have a fine, healthy baby boy. During the time of confinement I held this thought: "I am delivered in peace and safety," and I was delivered of my baby as nearly painless as could be. It is impossible for me to express my joy.—*Mrs. C. W.*

Benallen, Kan.—My mother was helped as soon as my letter reached you. She is well and her heart never pains her.—*D. J. H.*

Lebanon, Ind.—I wrote for prayers for my grandmother who was suffering severely with lumbago, and words cannot express our deep appreciation for your great help. —*M. S. A.*

Horry, S. C.—We have prospered wonderfully this year, and realize that the Lord has helped us. Our crop made good without fertilizers, so much so that our neighbors remark about it. We feel that the love of God is above all. —*S. H.*

Chicago, Ill.—When I wrote you for prayers, my sister who lived with me had been an invalid for four years, and we never dared leave her alone as she was irresponsible in many ways. I took it up in the Silence every day, and she has seemingly made more progress than I. She has been healed mentally and is holding a responsible position. Today she told me she advised a coworker, who supported a drunken brother, to write to you, and before the lady received her first letter from you the brother had secured a position and seemed changed all over. Since I have been in Unity I have been healed of a tumor in my left eye that had been there five years, and also healed of one on my right wrist.—*Mrs. C. S. F.*

Chicago, Ill.—I am writing to tell you that God has blessed me. My room is filled, and I am thankful to God for his love, and to you for your prayers.—*M. M. M.*

San Jose, Cal.—I asked you for prayers for prosperity in order to sell my land. I had tried to sell it for the last four years, but as soon as you prayed for me people came to see it, and last week I sold it for more than I had expected to receive.—*Mrs. O. S.*

Bridgeport, Okla.—When I received your literature I was hardly able to do anything, but since I have been reading and praying to God to heal me, I certainly feel a change, being able to do all my work.—*M. S.*

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Los Angeles, Cal.—Nothing is ever hopeless if we take it to the Father. My husband had been out of steady work, but through your prayers he has secured just the work he has wanted.—*Mrs. G. S.*

Green Bay, Wis.—I wrote you for prayers for prosperity. At the time I was looking for a house to rent. God has blessed us all. I found such a pleasant house and good surroundings, and my husband has had good work all summer.—*Mrs. C. H. J.*

Portland, Ore.—My husband had been in very poor health and unable to work. I am writing my thanks for his improved health. He has had a position for six months.—*Mrs. T. J. O'D.*

Butte, Mont.—Last spring, when in despair, I wrote you for prosperity prayers, and plenty manifested right away. —*Miss A. K.*

St. Louis, Mo.—I am very glad that I can advise you to discontinue prayers for me, as I am entirely healed of constipation and sore feet.—*Mrs. E. R.*

Woodward, Okla.—An abscess formed on my limb. I had a friend write to you for prayers and in about a week the abscess passed away. I am thankful.—*A. D.*

Houston, Texas—I have read every word of "The 91st Psalm My Insurance Policy." For more than six years I have repeated this psalm at night when I retire. I committed it to memory because it gave to the Christian so much assurance of the great protecting power of God. I shall now read it to my friends with new light. I have been using glasses to read for some time, but recently in reading I did not have to put them on at all, and as I sat feeling so thankful that I could get along without glasses, it came to me that Silent Unity was in prayer for my every need. I am feeling the power and the consciousness of the Christ Wisdom guiding me in all my ways. My mother has had an enlargement of the thyroid gland for years and I have asked God to remove it in the name of Christ. To my great delight her neck is much smaller. This gives me new trust in the healing power of the Divine.—*Mrs. A. E. W.*

Cincinnati, Ohio—It is with a happy heart that I write you of the quick healing of my sister. She was suffering intensely at the time I wrote you for prayers. The improvement was almost immediate, and from then on she grew better hourly. Only those who love and watch beside a bed through the long hours of the night know what Unity means to stricken humanity.—*F. S.*

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Denver, Colo.—Our family physician has decidedly recommended that we ask the Unity Society for treatment for my wife, whose ailment he has pronounced cancer of the breast, and stated that "graver cases had been healed by these wonderful people."—*P. J. L.*

San Francisco, Cal.—I wrote you for prayers for my back last week, and now the pain has entirely disappeared. —*E. T. C.*

Dallas, Texas—I wish you could have seen me when I took up Unity, and could see me now. I feel younger and am so happy that I cannot find words to express my joy. I lost the hearing of my left ear when a child and since the Lord has restored me to good health I can hear out of that ear. God is able to do all things.—*Mrs. M. H.*

St. Louis, Mo.—We have great cause for rejoicing and are praising God every day for the healing of my wife of muscular rheumatism, after a year's illness.—*J. C. D. H.*

Ontario, Cal.—I wrote asking prayers for our little grandson, one month old. He did not seem to grow and cried much as if in discomfort. Am glad to write he soon began to improve and has grown steadily ever since.— *Mrs. J. R. H.*

Talladega, Ala.—About three weeks ago I asked prayers for severe and protracted intestinal trouble. I had almost lost hope of ever being well again, but in just a short time I commenced to improve and now am entirely relieved. —*Miss P. C.*

Geneva, Fla.—I asked for prayers for my back—the effects of falling from a horse. My back has been well and strong since a few days after I wrote you.—*E. D. H.*

Kansas City, Mo.—I had been obliged through lack of health and strength to give up the work in which I had been engaged for sixteen years. At this time the Spirit led me to know about Unity, and in an old copy of Unity Magazine I found this statement: "I am energy. I am strength and power. I am filled with Omnipresent Life and the vitality of God permeates every fiber of my being. I am well and whole in every part, and the grace and poise of the Lord Jesus enfold me." This was just what I needed and I straightway began declaring the Word for myself. I affirmed it the first thing in the morning, many times during the day, and the last thing at night. I was then obliged to climb a steep hill three times a day. I declared the Word all the way up the hill, which gradually seemed less steep, until one day the friend with whom I was living, said when

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I entered the house, "You certainly are making a demonstration of health and strength. You no longer drop into a chair seemingly exhausted as soon as you come in. You do not even seem the least bit tired." This was only the beginning of proving the power of the Word to meet my daily needs in both health and prosperity.—*E. B.*

Dallas, Texas—I wrote you a few months ago for my husband's health, and he was instantly healed of an appearance of appendicitis.—*Mrs. J. R. J.*

Grand Rapids, Mich.—It was in January last that I was taken with rheumatism and wrote you for prayers. After a month I began to feel better, and last August I found myself whole and free, through prayer alone.—*Mrs. I. A. B.*

Santa Fe, Mexico—I praise God and your prayers for my wonderful relief from mineral poisoning, as I had been given up by the doctors. By the time our letter had reached you from Alaska, we had sold our boat, house and goods for more than we expected.—*Mrs. R. A. C.*

PROSPERITY

Washington, D. C.—I express my appreciation of the prosperity prayers you have been giving myself and wife in our business. There has been a steady, constant and hopeful growth during the past month. Our business requires the securing and holding of customers, and the latter is truly phenomenal, as we rarely lose one.—*R. B. McC.*

Mountain View, Mo.—I am realizing what true prosperity is since receiving the little bank. Each week there were means to get all we needed from the merchants, though sometimes we would wonder what we would have to sell. We are farmers and I have such an abundance of vegetables and fruits. Your prosperity teachings have opened the eyes of my understanding to God's wonderful bounty.—*Mrs. E. L. S.*

San Francisco, Cal.—I wrote you requesting prayers for prosperity. From my soul I thank you for the Word spoken. I have been prospered and blessed, the measure being full to overflowing.—*H. S.*

Birmingham, Ala.—I have written you a number of times in regard to prayers for prosperity, and I know you have been faithful, for the results have been wonderful. I was offered a position as stenographer at a good salary. My husband has prospects of obtaining another good position, and the work is more to his taste than what he is

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doing. I constantly affirm, "I am willing that the Word shall do a perfect work in my mind, body and affairs," and everything is looking bright, and we are on the highway to real success.—*Mrs. R. S. F.*

Flint, Mich.—Unity Magazine was placed in my hands by a friend, and since writing you for prosperity prayers my husband has had wonderful success in business. —*Mrs. J. L.*

San Rafael, Cal.—I am glad to acknowledge the good which has poured into my home since the Prosperity Bank came. Many little blessings have come day by day. I am letting go of dark thoughts about rainy days, and meet each day with the thought of abundance for the day and a blessing for tomorrow. When the new day comes it has already been stored with blessings and abundance. I have held the thought that my little boy is God's perfect child and the abscess in his ear has gone.—*Mrs. A. L.*

Denver, Colo.—Three weeks ago I sold my store without any external effort. I just held to the Prosperity Word.—*F. F.*

Newport, Ky.—I have been working since May, and am very thankful to receive this position, after being out of work for over a year on account of a nervous breakdown. I feel fine now.—*S. M.*

Choutran, Okla.—When I began to write you I owed considerable money. I have paid it all off and owe no man anything but love. I am a child of the King, and all that the Father hath is mine.—*A. B. L.*

Racine, Wis.—My husband had worked in the same place fourteen years, and after I wrote you and began to hold the prosperity thought he was offered another position with better chances of advancement. He made a change and all looks bright for him. It is because of your prayers, I know.—*Mrs. N. G. W.*

Hammond, La.—I am so glad and thankful that my son has found such good employment.—*Mrs. L. B. S.*

Cincinnati, Ohio—Your prayers for prosperity brought me a present of $30.00, the first money I have had in many years which I had not earned through work. It came unsought and unexpected.—*O. M. M.*

Albion, N. Y.—We have had wonderful results from our Prosperity Bank. Our wheat thrashed forty-three and one-half bushels per acre and oats seventy-two. Most wheat was 20 and 25 bushels. I also wrote for prayers for rain. It had not rained for several weeks, but the very next

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day it started to rain, and we had an abundant rainfall. We also picked more peaches from our three-year-old orchard than most trees four and five years old bear. Our orchard is a wonder. People came to see it, and said it looked like a magic wand had passed over it since we have had it.—*Mrs. T. D.*

Buffalo, N. Y.—Your prayers for prosperity have been realized. The second day after I wrote my older daughter was given work, and the same evening the younger daughter came home saying she would have her salary raised the first of the month, but when she received her pay it had been raised for two weeks back. We also obtained roomers at once. We are very thankful to God.—*Mrs. A. Y.*

Lyndonville, N. Y.—I wish you could know in detail the many, many ways in which we have been prospered, especially during the past ten weeks. I rejoice that through Unity I have found God. My life is broader and I am learning to find the Christ within. I wish to mention one demonstration, that of realizing over $1,500 on a little more than an acre of asters, and how it did help to pay off some indebtedness!—*Mrs. R. H. W.*

Bedford Hills, N. Y.—Several months ago I pictured to myself the kind of work, social life, etc., I wanted. When it came to money I thought of forty dollars a month, but after a few days changed it to fifty. I pictured it and spoke it aloud, and then let go, putting my mind on other things. Previous to coming to this position, which is what I pictured, I was told I would receive forty dollars a month and maintenance. You can appreciate how happy I was when I was informed later that I was to receive fifty dollars a month and maintenance. My picture has come true, even to the detail of using and enjoying my electric iron!—*Miss G. C. M.*

Waterloo, Iowa—I am being greatly benefited through your prayers for prosperity and understanding. I have had a better business than in previous years, and do not advertise, because I know that the Father takes care of my business. I have a better understanding of all that I do.—*W. J. V.*

Santa Monica, Cal.—The evening I wrote you for prayers for prosperity I had a call for work, and was so pleased. Since then I have been successful in everything I undertake. My health is so much better, and I am free from worry, for which I thank God and Unity.—*E. E. F.*

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Washington, D. C.—I am so glad and happy that I have been blessed with plenty of work, and my husband and I have experienced the greatest change since writing for prayers. My husband's health and disposition are so much better, and he has a better place to work, which pays him more.—*Mrs. G. L. S.*

Saugus, Mass.—I thank you for your prayers for health, for I have not been so well for years. My husband's business is better and we are paying our bills very quickly now.—*Mrs. W. E. L.*

Leavenworth, Kan.—I am praising God today for his goodness and the help I have received through you. Since being in touch with you I have bought a home.—*M. E. F.*

Rochester, N. Y.—Your prayers for prosperity brought me a very generous check, which has enabled me to do many needed things.—*Mrs. C. E. Y.*

West Somerville, Mass.—Since writing you I have secured a position which I believe will prove to be a good one, and I am offered another one today. I know it was through your prayers that I have been blessed, and am surely grateful.—*E. E. A.*

Norfolk, Va.—I wrote for prayers for prosperity for Mr. W. some time ago, and they were answered in a most wonderful manner. He now realizes success to a degree never before attained.—*Mrs. C. S. B.*

Chicago, Ill.—I am indeed thankful for what the Unity prayers have done for me. My business has increased 40 per cent and I am getting along fine.—*J. L. D.*

Alexandria, La.—I know that through your prayers the Lord has surely helped me, and caused me to be prosperous.—*Mrs. N. B.*

Fond du Lac, Wis.—My husband has secured a good position, and we have a chance to rent our farm until sold. Greatest of all, my husband is praying for himself, and every day trying to come nearer to God.—*N. R.*

Akron, Ohio—I wrote for prayers for prosperity, and want to thank you for the help I have received. I have a position offered me with more money than I thought was possible to get, and other things look brighter than they did. —*Mrs. B. D.*

Toledo, Ohio—I want to thank you for your wonderful aid in getting a good position for me in this city, where I am a total stranger. I know my success is all due to prayer.—*C. S. J.*

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PROTECTION

Olney Springs, Colo.—An electric storm was raging and I was alone on my homestead. I retired at 9 p. m. and at 10 p. m. my house was struck by lightning, but not fired. It struck the cone, ran down the middle timber, throwing splinters and wall paper all over the room and my bed. The largest piece, three feet long, was split from the timber two feet from my pillow, and thrown across the room leaving splinters and wall paper in my hair, and I did not feel any effect of the lightning. Nothing but the power of God could have saved my life and house. My door-key was broken and thrown from the lock, and the door was not injured, not even the glass broken. My umbrella was standing behind the door, the handle was split lengthwise and one piece thrown to the center of the room and the clothing that hung over it was not fired. God takes care of his children, if we trust him. Before I retired I read the 91st Psalm and repeated from Unity Magazine, October, 1916, page 343, "Divine Love, thou art watching over me while I sleep and keeping my life at one with thee. Thou art surrounding me with every care and protection while I rest in peace." I then retired with no more fear than if the moon had been shining. I praise and thank God for my life, for I owe it to his protecting care, always.—*S. A. B.*

Mildred, Mont.—I have received three copies of Unity Magazine, and have no idea who subscribed for me, but I thank God for them, as they were the means of saving my little three-year-old son's life. I was driving with him yesterday and stopped to open a gate, when the horses became frightened and ran away. Instantly I repeated, "God will save him," and prayed all the way as I ran after them. They ran up a winding hill and down another and did not tip the buggy over, which is marvelous, as this is very rough country. Suddenly one of the horses fell for no apparent reason, and the other stopped perfectly still. My child did not have a scratch and did not appear frightened.—*Mrs. L. M. B.*

Los Angeles, Cal.—Yesterday, while making jelly, a kettle full of bubbling, boiling juice was upset and deluged me. I affirmed God's power and went about clearing it up. Then I turned my attention to myself and found only a slight redness on my feet and not a trace on my arm. Today I am wearing my shoes without discomfort. I did not stop work one minute and everyone considers it marvelous. I know God is all-powerful, and whatsoever we ask we shall receive.—*Mrs. J. E. C.*

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London, S. W., Surrey—I wrote you in my last letter how my youngest son was saved at sea, and yesterday he wrote that he intended to return, but God held him back, and the boat he was to go on was also mined. God always answers at the moment he is called upon.—*Mrs. A. S.*

Dayton, Ohio—I requested your prayers for my son, and he has been honorably discharged. God in his wisdom has restored him to me.—*Mrs. L. C. O.*

Detroit, Mich.—I wrote for prayers, as my son's automobile had been taken. I thank you for your coöperation, for the machine has been returned and we are all praising the Lord for such a wonderful answer; not only for the return of the machine, but for the spiritual lessons we have learned by being faithful, and knowing that if we ask believing we shall receive.—*Mrs. S. E. B.*

FREEDOM

Long Beach, Cal.—My son was a user of tobacco, but since he has taken up the study of your teachings he has given it up entirely, and has also nearly cured himself of asthma. His life and habits are entirely changed.—*Mrs. F. M. W.*

Crupeville, Wash.—I had been annoyed with little black ants in my pantry. One day in my haste I set a cake in the pantry and when I went to serve it, it was black with the ants. The thought came to me that they were not made to bother me, and I said, "Oh, Lord! send them back where they came from," and did not think much about it until two or three days later, when I discovered that every one was gone. I have never seen any in the pantry to this day.—*Mrs. E. E. P.*

Milwaukee, Wis.—The girl for whom I asked your prayers has been healed of the morphine habit. She is now with me, works every day, is well and happy and says she has no desire to use the drug nor smoke cigarettes. Praise God for his love and goodness.—*L. M.*

Merritt, B. C.—I am so thankful to be free from the smoke habit after twenty years duration. After asking your prayers, one day when by the river I pulled out my pipe, and instead of putting it in my mouth I threw the whole outfit in the river. There is no wish for its return and I am a better man.—*J. S. M.*

Monticello, Fla.—This morning I heard a commotion in a blacksmith's shop and went to see what it was, and a dear old mule was afraid to have his feet shod. I went out

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and told the blacksmith that the mule was like a child, and if he would be gentle I would help and all would be well. He said I meant well, but that would not go with a mule. I began to declare the Truth. I declared that there was no fear with the mule; that God was omnipresent, and that "perfect love casteth out fear;" I declared that God was with the blacksmith and all the men. And, would you believe it, the mule stood still and the most wonderful harmony prevailed!—*M. E.*

Abingdon, Ill.—I wrote for prayers that my brother be able to overcome the drink habit. I followed your instructions and he is home and is all right now.—*E. V.*

Mt. Sterling, Ky.—It used to be that the more I thought on God the more inharmony I felt, until I found that I was looking for a far-off spiritual perfection, not understanding that the Kingdom of Heaven is within me. My first demonstration was in relieving a horse of a rock which became fast in his foot. I was driving and started to get out when the thought came, "God is more powerful than I," and at once the rock dropped out. Another time I was driving up a very steep hill, which was covered with ice. The horse fell and began to slip backwards. The thought came that I was helpless, when my Divine Self said, "God is sufficient to deliver thee." The horse regained his footing and we went safely on our way. Last spring when I wrote you I began to pray for a home. In two weeks we were able to secure a farm of our own, money being offered us without interest. Universal Good supplies all. My little son who was threatened with typhoid was pronounced out of danger about the time my letter reached you.—*Mrs. T. W. A.*

Santa Monica, Cal.—I am feeling like a new man since studying your teaching. It has been a trial to give up smoking, but I have conquered the habit.—*J. K.*

Clinton, Ky.—I do not give way to bad feelings like I used to, and I received a discharge from service in the war.—*V. B.*

Lower Rochester, Nev.—You may discontinue prayers for me. The desire for tobacco is gone.—*A. P. R.*

Baltimore, Md.—When I wrote you for prayers conditions were in an awful state. Since then a great transformation has taken place. My husband has stopped drinking, and has ambition to work. Since I have had the Prosperity Bank in the house we have been more prosperous.—*Mrs. M. W.*

Grand Rapids, Mich.—"Loose Him and Let Him

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Go," has been read many times, and I am happy to say that my husband has not touched a drop of liquor since July, and seems very happy.—*Mrs. M. D. A.*

Lyons, Ia.—My husband has ceased touching liquor, and has accepted a position.—*Mrs. L. C. B.*

"BE YE TRANSFORMED"

Miami, Fla.—I can see and feel the help I am getting from you every day. I am able to control my nerves more; also to make my manner more pleasing; and I can hardly believe now that there was a time not long ago when I never laughed. Have not had a doctor for over a year, and before my doctor bill amounted to hundreds of dollars.—*H. C.*

Los Angeles, Cal.—I wrote you for prayers that harmony be restored in my family. The day I received your letter I also received one from my father. Truly the love of God is a wonderful power to overcome all discord. For a long time my body seemed weak, but now I am constantly affirming that "there is but one body, the Lord's body," and realizing that the Lord's body is strong, pure, holy, beautiful, etc. The Spirit of Truth has been leading me into all Truth, and with praise, thanksgiving and gladness I realize that it is not I but the Father within me, he doeth the works.—*Mrs. F. P.*

Medford Hillside, Mass.—My husband had what is termed aphasia—had not been home for a week. I prayed continuously that he be drawn towards me. I had searched quietly for him, but to no avail. I was near despair and sat wondering if God really heard my prayers, when your letter came, just when I needed it most. A few days later the telephone rang and it was my husband, saying he remembered the number but did not know who lived here and felt impressed to call. I got him home and nursed him to a normal condition, and now he is working every day and doing better than he ever did. Two years ago I began reading your literature, and many changes have come to us. We were living in one room. Mr. H. was drinking heavily and I was trying to keep up appearances and telling myself that I had better leave him, etc. Now I have my own home, my husband does not drink, but is spiritual in thinking and living, we are paying our bills fast and complete harmony reigns in our home. We have arranged our diet according to the Higher Law, and are so happy.—*Mrs. W. G. H.*

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PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Avenue (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25
Unity Magazine, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the *Unity Magazine* wapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

Would you care to have us send you six assorted recent issues of *Unity Magazine?* The only charge made for the valuable reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

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UNITY 6 PER CENT BONDS

Friends and members of the Unity Society are invited to take a few more of the six per cent bonds we are issuing to help pay for the new building.

Semiannual interest coupons are attached to these bonds. They run from one to five years, according to the desire of the purchaser. We ask the privilege of paying them off before maturity, as we gradually liquidate the loan.

Address all communications to Unity School of Christianity (Business Department), Tenth and Tracy Ave., Kansas City, Mo.

THE SILENT SEVENTY

Some of our readers are not familiar with the Silent Seventy, so we take this occasion to call your attention to this department and invite you to join us in spreading the Gospel of Truth.

This is the branch of Unity organized for the special purpose of distributing free literature; its members receive pamphlets and sample copies of our magazines, free of charge, and distribute them, there being no financial obligation in connection with membership.

Readers of Unity Magazine are always eager to pass on the good word, and the Silent Seventy Department takes care of requests for free literature for this purpose.

This Society (the Silent Seventy) is founded upon the incidents related in the tenth chapter of Luke, where "seventy others" were sent forth to teach and heal. There are now several thousand members, numbered in bands of seventy. We are daily receiving enthusiastic letters testifying to the benefits derived from this literature—benefits which include both giver and receiver.

The Secretary of this department is glad to answer all questions regarding the work, and upon request will send a bulletin describing the department in detail.

Address, Secretary, SILENT SEVENTY, Unity School of Christianity, Kansas City, Mo.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Astræa Morgan, 52 West Ninth Street, New York, N. Y.

Florence A. Sullenberg, 402-403 Central Building, Portland, Oregon.

Miss Alice Dunton, 911 Tugger St., Montreal, Canada.

Mrs. J. F. Wilson, 1345 Morrison St., Madison, Wisconsin.

Mrs. Chas Keitchen, 1019 S. Chestnut St., Philadelphia, Pa.

Mrs. Chas M. Johnson, 159 N. Franklin St., Wilkes Barre, Pa.

Miss Timmerman, 101 E. Main St., Marshall, Mich.

Mrs. S. A. Berger, 114 S. Prospect St., Colorado Springs, Colo.

Mrs. C. A. Poole, 237 J St., San Bernardino, Cal.

Mrs. Mamie E. B. Davis, 32 S 13th St., Richmond, Indiana.

Sophie Todd, 1106 Perkins Ave., Burlington, Iowa.

Mrs. Nannie Highnote, 2117 28th St., Galveston, Texas, Phone, 5788.

Katherine Henries, 70 Valentine St., Mount Vernon, New York.

M. M. Rozen, Flagstaff, Ariz.

Mrs. C. W. Fowler, Sparks, Nev.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in January Unity Magazine:

CLASS THOUGHT

January 20, 1918 to February 20, 1918

Held daily at 9 p. m.

The old Thoughts are as Waters that are Passed Away and I Am a New Creature in Christ Jesus.

PROSPERITY THOUGHT

January 20, 1918 to February 20, 1918

Held daily at 12 m.

I Am Renewed in My Consciousness of the Christ Riches.

THE OXFORD INDIA PAPER EDITION

The new Oxford Bible can also be supplied in the India paper edition. India paper has made a revolution in the art of printing. It is very thin; the Bible here mentioned weighs only 23 ounces, being 1⅛ inches thick. The binding is Keratol.

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The Oxford Bible of the India Paper Edition is offered only with a year's subscription to UNITY Magazine or *Weekly Unity* for $5.00, sent postpaid.

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CORRESPONDENCE SCHOOL

Charlestown, Mass.—My life is one continual praise for the things which have been manifested in my experience. The points of this lesson have been deep and have not been easy of accomplishment. When the Spirit began to quicken me and show me what I had to overcome, a busy and strenuous day commenced and it has been a hard fight. I have been faithful to the teachings, however, and am seeing results in my own life and affairs which are encouraging.—*A. W.*

Kingsdown, Kan.—I get new ideas every time I read the lesson and leaflets. Sometimes the explanation of a passage of Scripture that I have not understood comes to me, though seemingly with no connection whatever to the subject I am reading. I have greatly improved since taking up this study. Old diseases are disappearing and I have lost the old sense of anxiety and worry, and expect soon to be in perfect health. May the blessings of the Lord be upon you, is my sincere prayer.—*Mrs. M. F. P.*

Gloucester, Mass.—I thank you very much for your kindness in sending such helpful advice for my guidance. Since using your valuable lessons I have come to see that prayer does not change conditions always, but it places us in the right relation to them, ofttimes by giving us the wisdom to change our point of view concerning them. Enclosed are the answers to Lesson Six, a beautiful lesson, containing the highest ideal for man's demonstration.—*M. A. L.*

Nampa, Idaho—I want to thank you for this lesson on "Overcoming." It has been the most far-reaching in its effect in my life of any of the lessons so far. It came at just the right moment. All of my study for about ten years seems to have been only a preparation, and ideas were greatly confused. This lesson has been setting me square with the Universe, and now I know what I am doing.—*M. H.*

Our readers will be interested to know that the new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

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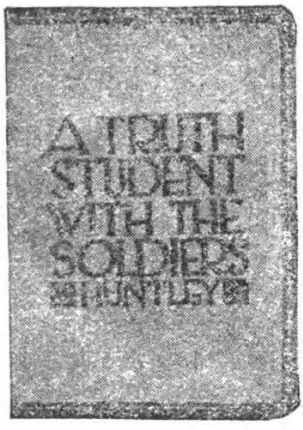
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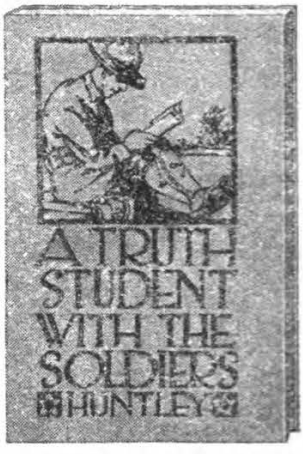


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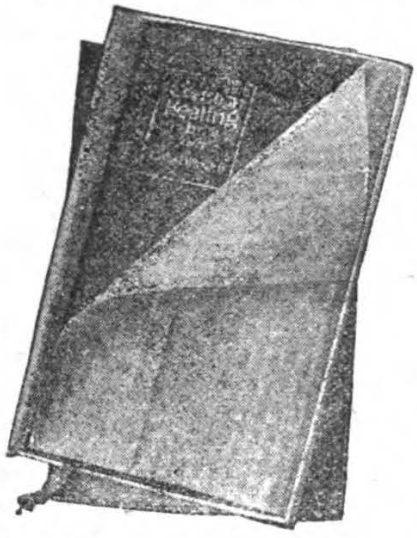
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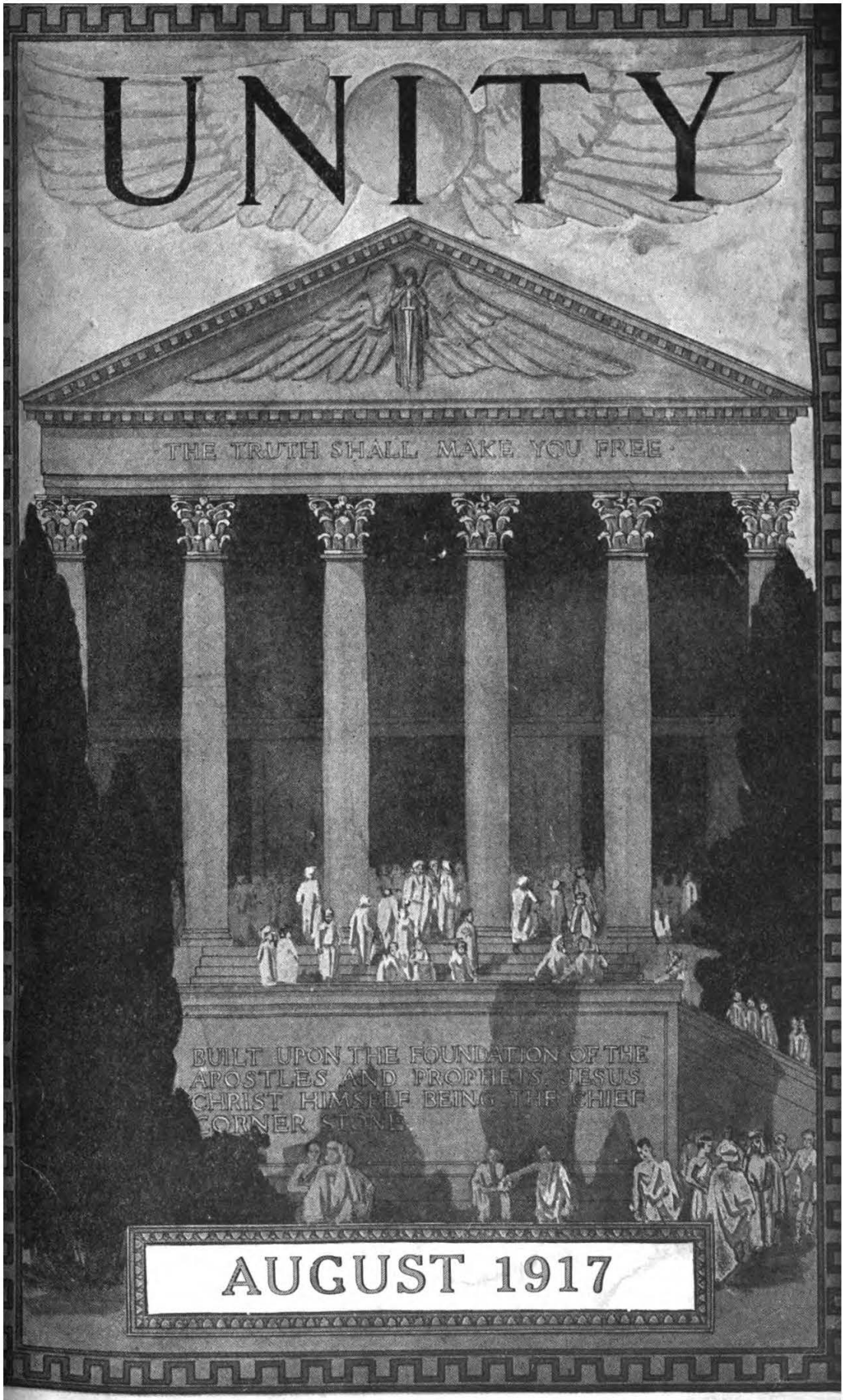
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LOST CARES

THE little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees;
The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*Elizabeth Barrett Browning.*

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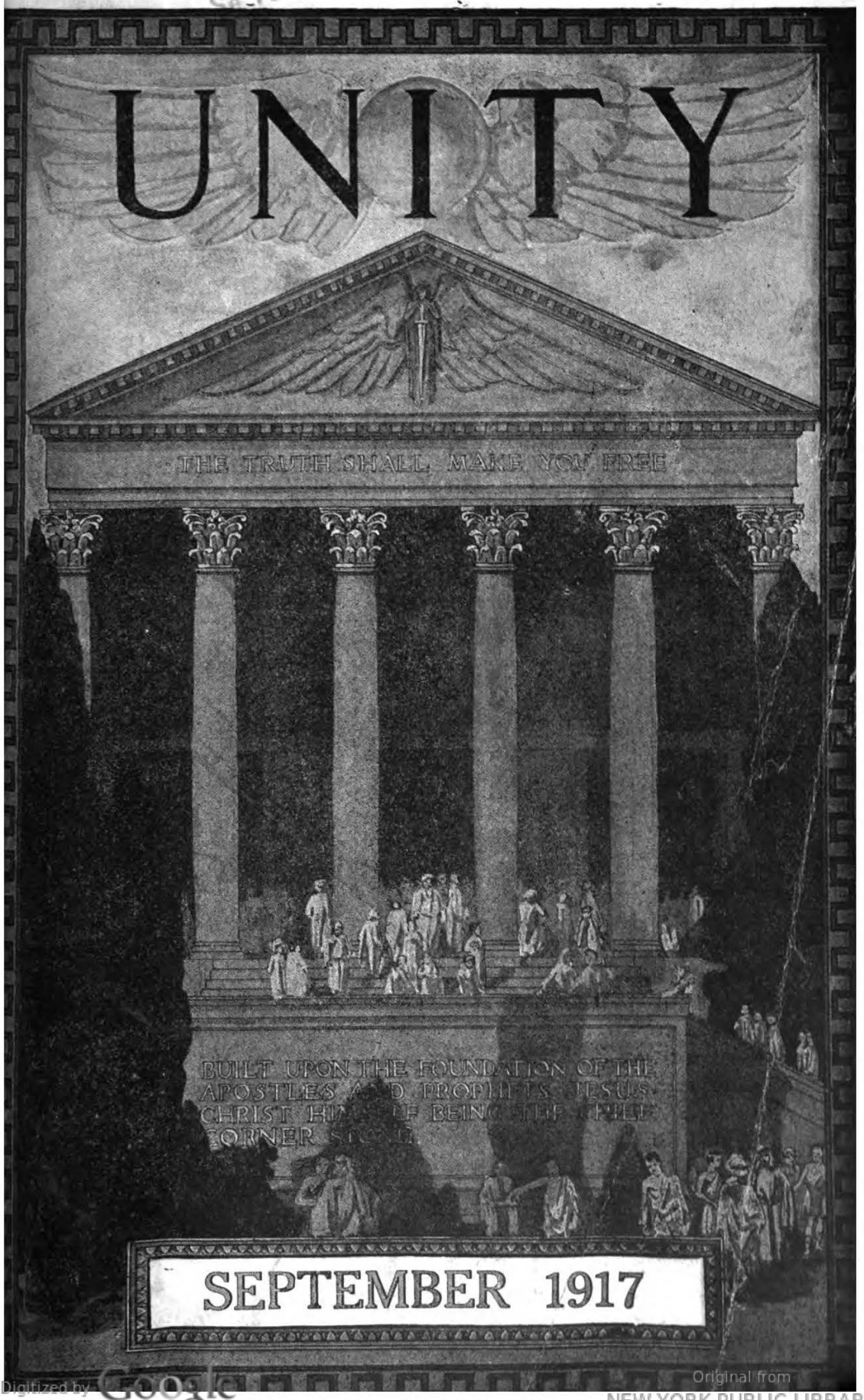
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CONTENTS

The Prayer of Faith, *O. M. Peterson* 97
Practical Points in Demonstration, *Ida M. Mingle* . . 101
Body Perpetuation 107
Spiritual Understanding, *Jerome C. Arpke* 114
Holy Ghost—Holy Spirit, *Charles Fillmore* 121
The Study 131
Peace, *Ida M. Mingle* 132
Questions and Answers 139
Sunday Lessons 143
Spiritual Understanding—Light 143
God's Gifts to Man 144
Mind 146
The Necessity of Mind Discipline 148
Society of Silent Unity 151
Class Thought and Prosperity Thought 151
Thoughts for Daily Meditation 152
Extracts from Letters 152
Sun of Our Life (poem), *O. W. Holmes* 160
Notes and Comments 161
The Miracle of the Morning (poem) 164
Florence M. Harling
The Signs that Follow 165
Publishers' Department 176

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CONTENTS

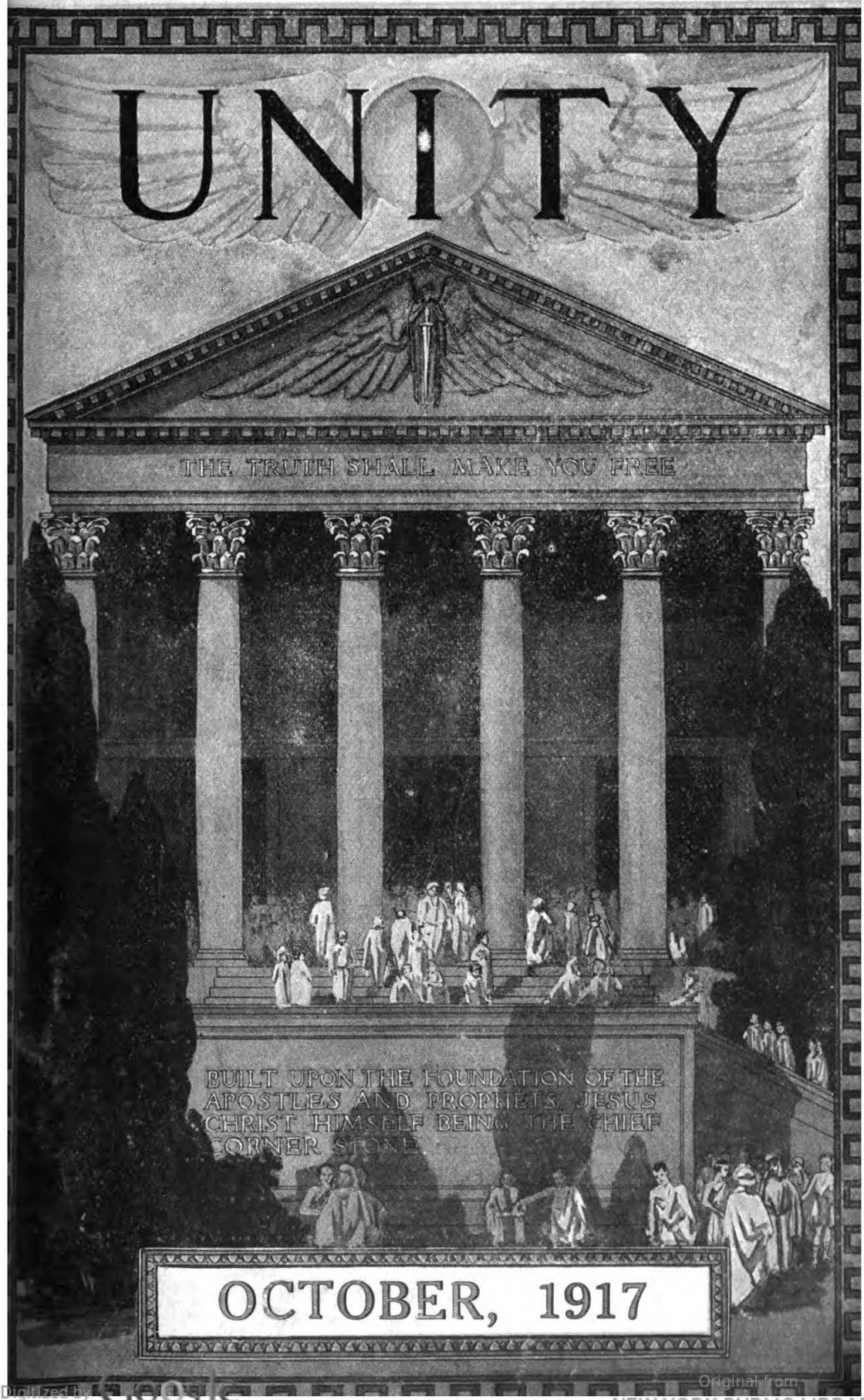
Purity, *Ida M. Mingle* 193
Crowned by Law, *Edna L. Carter* 200
Mental Adjudication, *Charles Fillmore* 210
A Shop in Heaven, *George MacDonald* 215
"Wise Unto Salvation" 222
The Study 225
Protection 226
Faith 231
Little Lessons from the Bible 235
Sunday Lessons 241
Prayer 241
Intellectual Concepts 243
The Great Supper 244
Denial of Deception 246
A Watch in the Night (poem), *Clarence Urmy* 247
Society of Silent Unity 248
Class Thought and Prosperity Thought 248
Thoughts for Daily Meditation 249
Extracts from Letters 249
The Signs that Follow 258
Publishers' Department 270

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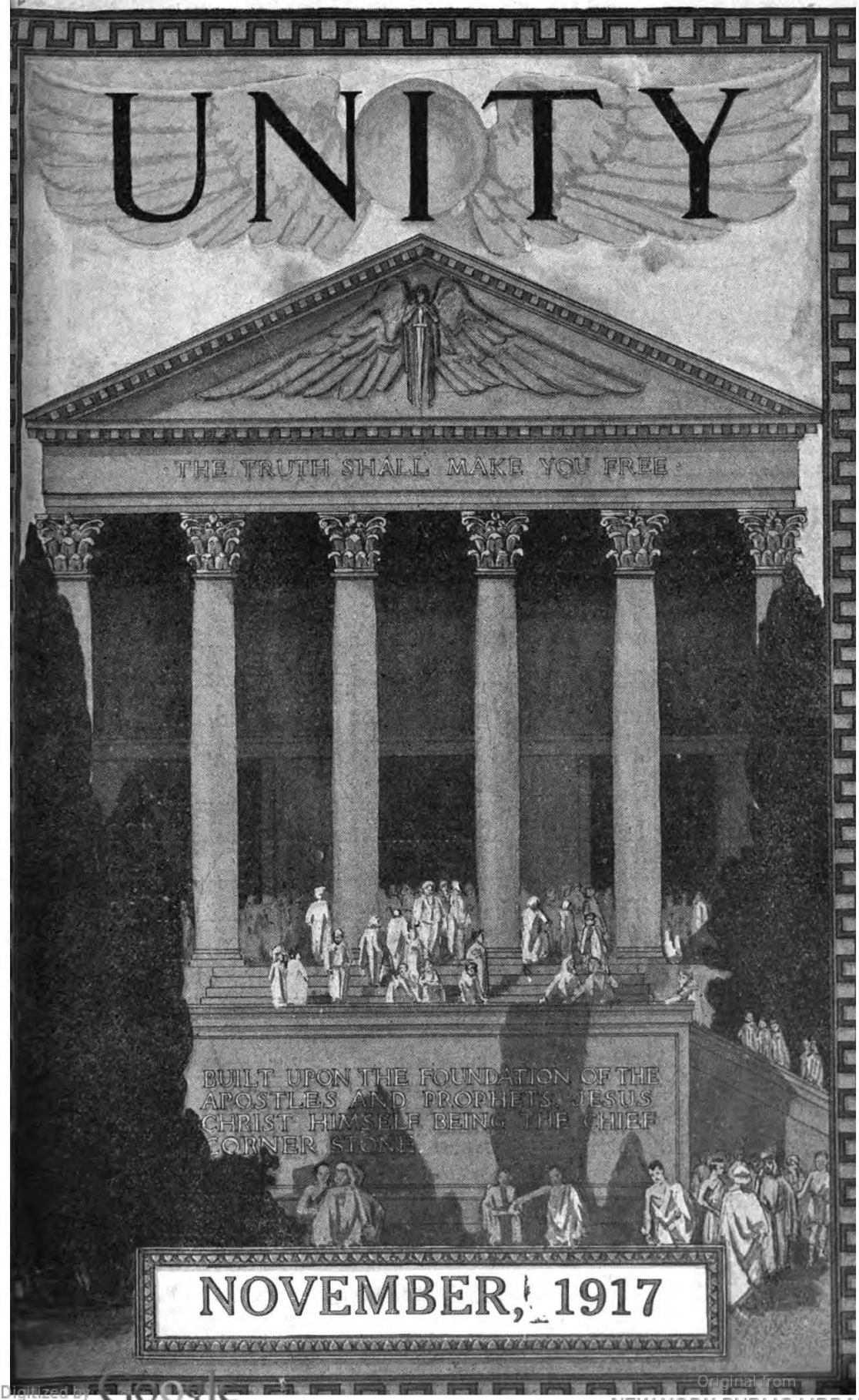
CONTENTS

Temple Talks, *Chas. Fillmore* 289
The Necessity of Expressing God, *Edna L. Carter* .. 297
Self-Reliance, *Emerson* 300
The Mercy Seat, *Imelda Octavia Shanklin* 305
A Key to Major Demonstrations, *A. W. Rolker* ... 312
Meditations of a Truth Student, *David Walter* 316
The Study 320
Go Ye Also into the Vineyard 321
Ida M. Mingle
Will and Understanding 324
Sunday Lessons 329
Spiritual Identity 329
Spiritual Substance 331
Abiding in Christ 334
The Slavery of Ignorance 336
The Sabbath Day: Resting in the Good 338
Society of Silent Unity 342
Class Thought and Prosperity Thought 342
Thoughts for Daily Meditation 343
Extracts from Letters 343
Invocation Hymn (poem), *James Russell Price* 352
The Signs that Follow 353
Publishers' Department 368

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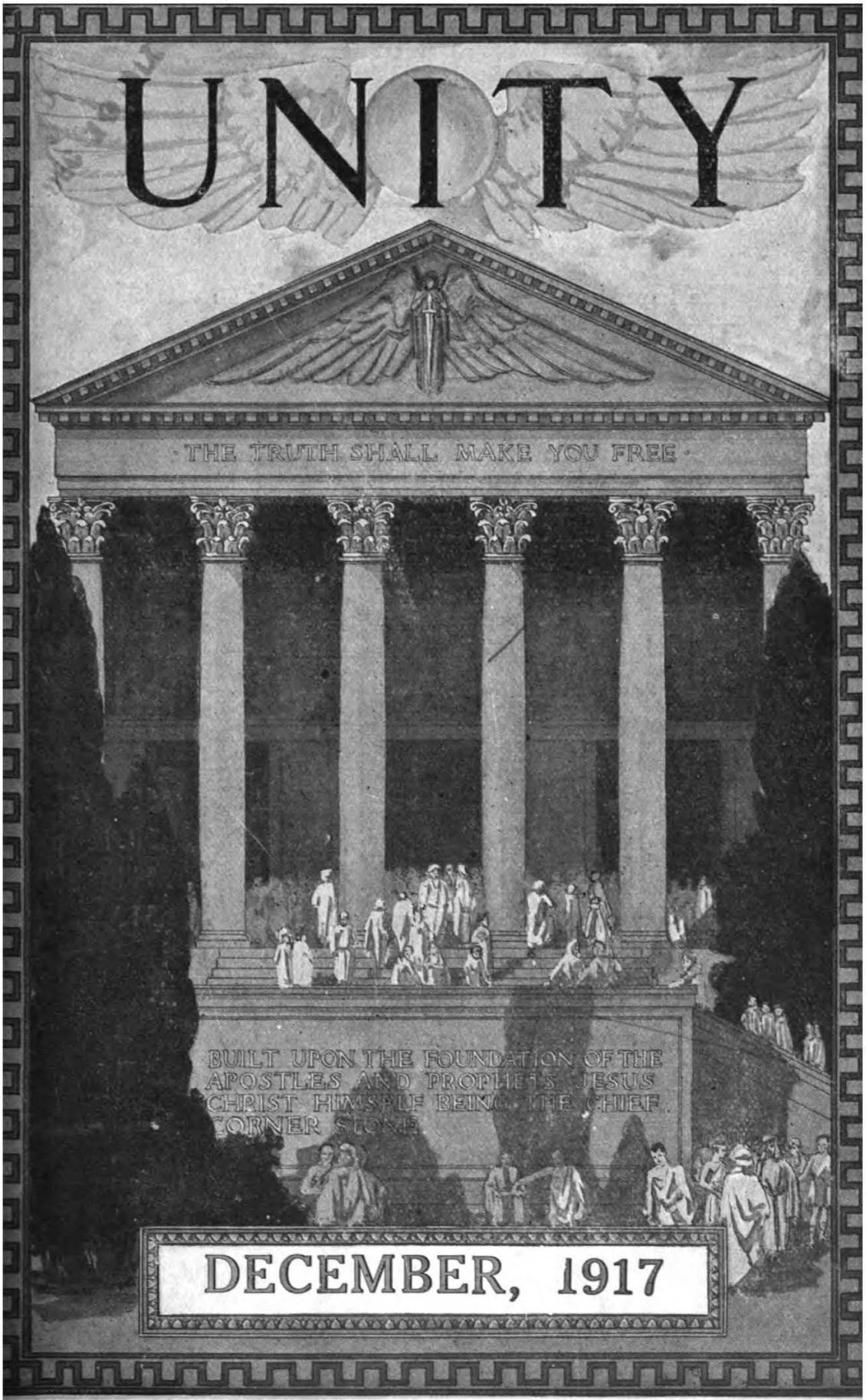
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CONTENTS

The Joy of the Lord, *Ida M. Mingle*.....385
A Praise Treatment.....392
The Overcoming Power of Divine Fearlessness.....397
Charles Fillmore
A Treatment for Everyday.....403
The Other Side of Hope (poem).....404
Rose Baker Howe
Thoughts and Things, *William K. Miller*.....405
The Study.....417
Reincarnation and Regeneration Reconciled.....418
"With All Thy Getting, Get Understanding".....422
The Great Demonstration, *A. W. Rolker*.....423
Sunday Lessons.....430
Increasing the Life Stream.....430
The Tragedy of Lust.....432
The Greatest Discovery—Casting Out Evil.....435
Healing the Senses.....438
Society of Silent Unity.....441
Class Thought and Prosperity Thought.....441
Thoughts for Daily Meditation.....442
Extracts from Letters.....442
The Signs that Follow.....450
Publishers' Department.....462

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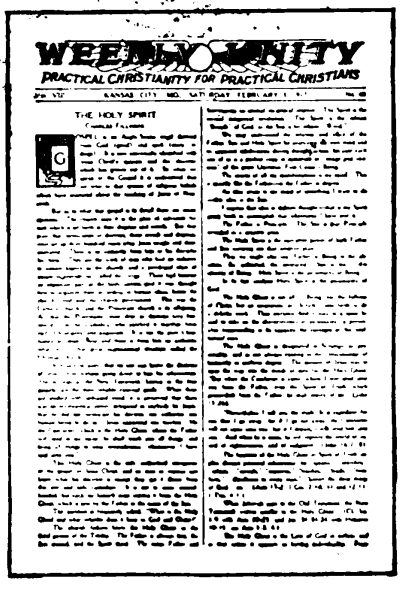
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CONTENTS

The Impersonal Christ Life, *Ida M. Mingle* 465
The Abiding (poem), *Thomas Curtis Clark* 470
Our High Priest, *Edna L. Carter* 471
I Am King (poem), *Florence M. Harling* 480
The Study of the Bible 481
Imagination, *Daniel Samuel Tate* 487
Freedom, *Frank B. Whitney* 492
The Study 498
The Silence 499
Questions and Answers 502
A Psalm of Contrition, *F. T. S.* 504
Christmas 506
Metaphysical Terms Used in Unity Magazine 507
Sunday Lessons 509
The Birth of Christ 509
Holy Spirit Consciousness 511
Overcoming the Hypnotism of Materiality 513
Two Dominant States of Consciousness 515
Activity and Increase 518
Society of Silent Unity 521
Class Thought and Prosperity Thought 521
Thoughts for Daily Meditation 522
Extracts from Letters 522
The Signs that Follow 529
Publishers' Department 544

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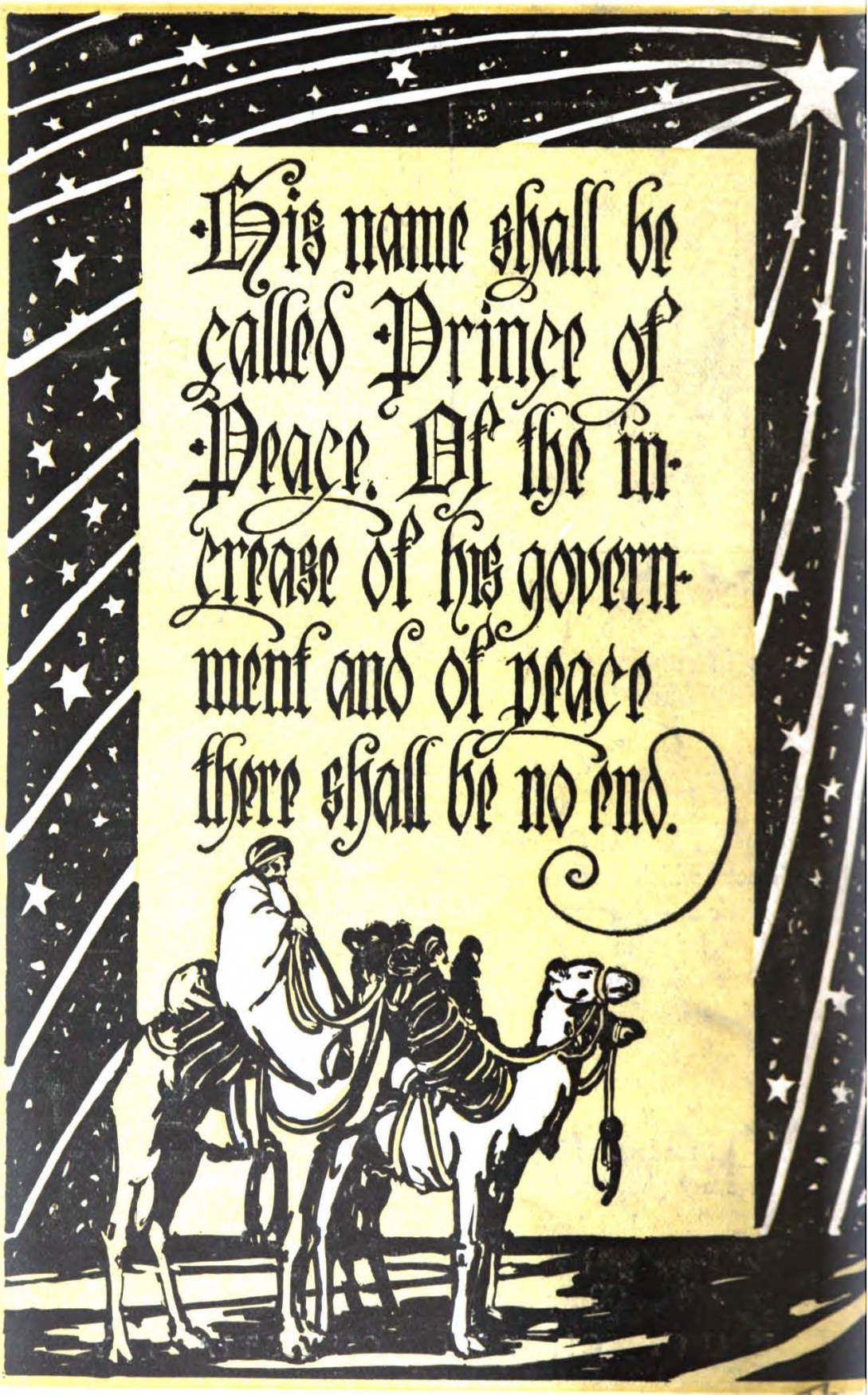
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